1352. a. 3

The Roman Church Vindicated and M S V Convicted of a manifold False-Witnesse against her.

Edw: Lyn

For these blaſpheme all things they are ignorant of, Jude *v.* 10.

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O *The paſſionately hugging kindnes, that paſſeth betweene men and the works of their own hands! O the mod ſh ambition, to knock down the* Goliahs *of* Popery! *O the unreſiſtable Inchantment of Popular applauſe! was not the humming praiſes of your Female Auditors (Sir) reward enough, for ſuch a ſhallow, undiſgeſted piece of Pulpit-Controverſie; But that ſeeming ſucceſs muſt imbolden you, to borrow the Printers Lungs, to make all* England *your Pulpit? Indiſcreet man! if Eagles had not ſcorned Flyes, what a pickle had your Adverſaries put you in ere this? but the wiſer ſort of your own Auditors ſave them the labour; and cuff you like a tennis ball in every Ale-houſe, ſufficiently to make your Cheeks burn.*

How comes it to paſſe then, Sir, that whil'ſt the She-Citizens admire your Achievements, and that prefixed Index of your prodigious memory, able to convince the moſt malicious, that it hath a retentive facu'ty, capable of no leſſe then forty ſeveral Authors names at leaſt: that whil'ſt the uncivliſed Popiſh *Prieſts will not vouchſafe, to requite you with Ink and paper; nay, that whil'ſt you have for two whole years and more, been tortured with amb tious longings, to be found worthy of an anſwer; how comes it to paſſe I ſay, that I poor home-bred Country-man, and none but I, can be found tender hearted enough to reward your expectation?*

The truth on't is I inherit my Mothers Compaſſionate care for all that are in a longing condition; and would willingly part with a piece of my heel to doe them good: Beſides, I have a tenderneſs for thoſe poor deluded Females, who (though thirſting after the way of ſalvation) reap nought from you, but an empty noiſe of abuſed Scriptures, groſſe miſtakes, forged Calumnies, and diſdainful invectives, againſt that Sole Mother-Church, which taught Proteſtants *all they know of Chriſtianity.* What a lye is there *quoth* M. S.? *Well, I will be judged by* Luther *himſelfe*, Epiſt: ad duos parochos, *& in* ca: 1. Galat: Tom. 5. Fol. 293. *& in* 16. Johan. *to* 4 Germ: Fol. 227. Whittak, Cant: 2, q. 5. c. 14. Dove *of* Recuſancy, p. 13. *and others*; *all which vote for me in this point. For it is certain, that at the time of your ſeparation from the Church of* Rome, *there was not one Society of Chriſtians in the world, to whoſe profeſſion of faith you would ſubſcribe, with whoſe worſhip you would joyne, and by whoſe Lawes you would be governed; as Doctor* Stillingfleet *acknowledgeth after many others* pag. 331. *and* 332. *of his Rational Account: Then there's a general ſtop for your foord, if you mind it but.*

Again, I believe you and I are about an equall pitch of ſtrength. And therefore I have little; my Church leſſe reaſon to fear your attempts: For I have ſeen your Book, and you know, ex ungue leonem; *and find large batteryes ſo needleſſe; that I doubt*

doubt not with one little pebble to doe your Goliahs's *worke, and if I prove ſo mercyfull, to ſpare many impertinent particulars; it is becauſe I have learned that the loſſe of the head alone deſtroy'd that whole Monſter; and that many victories have been got, without killing every ſingle enemy in the field.*

But before we come to cloſer engagement, let us view the ſhape and poſture, of this daring enemy; and firſt obſerve his monſtrous Method and miſapplication.

This Text taken from the 18th. Revel. 23. 24. *foretels the Ruin of* Babylon, *and the cauſes thereof: which text (if you will take the Miniſters word, in his* 10 page) is a Propheſie of the Final Deſtruction of *Rome*, with the cauſes thereof; *which cauſes of* Romes *deſtruction he in his* page 12. *promiſeth to inſiſt upon: yet before he ends the ſame* 12th. page, *he quits his purpoſed intent, and Commiſſion of his text; and ſixeth himſelfe, to a cleare contrary undertaking: telling you, he will give you an account of thoſe* Wayes and Methods, which *Rome* &c. have uſed to greaten themſelves, and propogate their Doctrines *which the very Title of his Book repeats again, as the main Scope of his diſcourſe.*

Wonderful converſion! the man that had even now choſen a text, to foretel, preach, and prove Romes *deſtruction; is ſuddainly become faint hearted, ſhrinks under his burden; nay even ſubmits to preach in behalf of* Rome, *and to give the reaſons of her greatneſſe and proſperity! here are the cauſes of* Babylons

Ruine ſaith the text: nay the cauſes of *Romes* greatneſs, *ſaith the Miniſter; Preach* Babylons *deſtruction ſaith the text,* nay *Romes* Advance *ſaith* M. S. *What! both* Advance *and* Ruine *out of the ſame text, and ſame mouth, concerning the ſame Church, (as he underſtands it?) but it is below the eminence of a guifted Divine, to ſtoop to his text and ſuit its meaning: nay rather, let the text (as the Clay to the Potter) know its duty, and bend to the Miniſters deſign: when that is well ripened, it is an eaſy thing to find a text to fit it. This an overgrown perverſneſs, and the known original, of all our late* Engliſh *Miſeryes: thoſe that remember the buding & progreß of our laſt wicked Rebellion, can atteſt, that* hinc illæ lacrymæ! *and* M. S. *in a deliberate deſign againſt* Popery, *muſt not be Unmodiſh; this made him ſo victorious over his text, as (having once named it in the beginning) to put it upon the rack of attendance, without calling for it, or caſting one eye towards it again, all the while of his two Sermons: nay to make it doe, a quite contrary errand (to what he confeſſeth (in his tenth* page) *God ſent it upon:) to wit: to Prophecy the* Greatneſs *and* Advance *in ſtead of the* Deſtruction *of* Rome. *It is thus, the Almighty Providence (that Rules the hearts of Kings) can convert the deſigned Poyſons into nouriſhment; and curſe: into bleſſings: and force teſtimonyes of his Churches never fading Splendor; from the tongues of her moſt profeſſed enemyes.*

But

But what natural reason can be given why M. S. *having at first so briskly shaked hands with his text, and conspired the* Roman *Churches destruction; should so suddainly relent; and in spite of his text, become her servant; to proclaim and prove her growth and prosperity?*

The reason is at hand; to prove the Ruine of the Roman *Church, is a hard Herculean labour:*

For first, he could but guess that the text meant her, (for it names her not) and farre-fetched Inferrences grounded on mans imagination he knew well, prove nothing. Besides, he knew she had flourished this 1600 *and odd years, non obstant St* Johns *Prophesy; and that is was she alone that converted all Nations since the Apostles times, as we shall instance anon) and that the Promises of greatness, glory, and continuance, either belong'd to her; or were vain and delusive, for want of performance and execution.*

These and the like reflections (very like) prevailed with M. S. *both for truths sake, and his own ease; to use his Ministerial art; to dril his text out of his natural rigid shape, into a more tractable humour and aspect; to put off that menacing visage of* Ruine *and* Destruction, *and to Conform to the Ministers very preposterous design, and more odious manner of discoursing,* The causes of the Roman Churches Greatness *and* Advance.

How now Sir: are Avarice, and Luxery, Damnable Doctrines, and bloody Cruelty, the Wayes

and Methods to advance, increaſe, and perpetuate a Church? *Then Ring the Bells backwards! how near this borders upon Atheiſme, let all Sober Chriſtians judge: is not this to plead with the* Pharites, in principe dæmoniorum dæmonia ejicis: Mark 3.? *is not this to make Chriſts inheritance, Subject to the Devils Tyranie; and the gates of hell more prevalent then Chriſts promiſes? How!* Idolatrie *born up, and reigning in the holy place, not for* 100 *or* 200 *years onely, but for* 1200 *and odd yeares (for of that ſtanding they grant* Popery *is) by the means of* Avarice, Luxury, Damnable Doctrines, and bloody Cruelties? *Surely* M. S. *(like* Benardinus Ochinus, David George,*) is either faln out with Chriſt, for deluding us; or rejects the belief of Gods Providence.*

Well, but if Popery *be Antichriſtianiſme (as you hint in your page* 97*) and thoſe the ſuteable means of advanceing it; then point us out, where any Church appeared in the world, until* Luthers *time, (which was about ſeven ſcore yeares ſince) holding the ſame Tenents, and Doctrines, with* Proteſtants: *but if the world ſaw noe other Viſible Church but the* Roman, *of* 1600 *and odd yeares continuance, then name me any Hereſy ſince Chriſts time, any thing neer ſoe grown, and laſting, by all the means, that the Devils malice and mans impiety could invent: which if all the* Proteſtants *in the world cannot inſtance; then let* M. S. *give God his due, and ſay with all good* Catho-

licks

licks; *that that Sole* Roman *Church, ſoe viſible, ſoe extended, and of ſoe long continuance*; was the Spouſe of Chriſt, the ground and Pillar of truth. 1 Tim: 3. v. 14. 15. *To which every faithful Chriſtian ought to adde; that it was her foundation on Chriſt; the Authority of his Commiſſion; the ſuteable performance of his Promiſes; the Charmeing Sanctity of her Doctrine; her laborious activity in Converting Nations; the Sacred treaſures of her dreadful Sacraments; and holy Communion; her numerous and convincing Miracles (to omitt many others) that ſubdued Princes and Nations, to be her obedient Nurſelings; and to contribute to her ſupport, and perpetuall Succeß and Proſperity.*

The Church that ſtands, and holds up her head, all tryals, times, and weathers *Fruſtra oblatrantibus hæreticis* as St. *Auſtin* ſaith) for my money. *For I am a* Gamalielift (Acts 5. 39.) *and am taught by by Chriſt himſelfe,* Mat. 15 13. *to believe, that the Devil and* M. S. *with all his new invented* abominable Wayes and Methods, to improve and advance a Church; *can no more preſerve her from Ruine, then* Neſtorianiſme, Donatiſme, *and all thoſe other ſhort-liv'd evacuated Sects; unleſſe the Foundation Stone be laid by God.*

But the Miniſter miſtook in his Application, (as we ſhall ſee.) For we there ever pretended Church or Sect in the world, ſince Chriſts time; that did ſo diligently embrace, and ſo preciſely execute, M. S. *his three Godly wayes of increaſing and advancing a*

Church

Church; as the Proteſtant Church hath done, within this ſingle age ſhe hath had the happyneſſe to ſee the world; is his concluding Prayer againſt thoſe that turn Religion into Rebellion: and Faith into Faction, *ſo applicable to any people that ever pretended Religion?*

As to the firſt way; was not Avarice *and* Luxury *her foundation ſtone? did ſhe not uſurp the Churches dowrie, to give her ſelfe a being? hath ſhe not rob'd the Church of thoſe ſupports ſince; and perverted them into ſecular, (if not profane) uſes? is not that part of Church-livings, which the* Roman *Church beſtowed in publick Charityes and Hoſpitalities; (by the vertue of this precious Reformation) wholly ſwall-lowed up, in maintaining and advancing the Spawn of the Goſpel? Nay, are not thoſe awful and Sacred means of correcting Vice, and preſerving Church Diſcipline (her Cenſures) become the moſt Sordid materials of Publick trading; and a moſt Authentickly approved Method of raiſing Familyes, and improving mens temporal eſtates; in ſtead of their Spiritual health? and (to omit a whole liſt of this nature) hath not experience made it very probable, that it is the overpowering Avarice of Benefices, is the ſole reaſon (for any thing appeares) that whil'ſt ſome of the ableſt Miniſters and the Crowd of the Layty deſert her, yet the Bulke of that Function become ſo cloſely glewed, and ſeemingly conformable to the* Engliſh *Church?*

Now

Now as concerning his ſecond way of Advancing *a Church* (Damnable Doctrines) *it were a very eaſy taske (and all records both Ancient and Modern would Conſpire with me) to evidence that thoſe alſoe, are the peculiar attributes of the* Reformed Church. *For what Doctrines can be more Damnable, then thoſe that ſtand particularly condemned, both in the firſt and latter ages of Gods Church? For what is* Proteſtancy, *but the gleanings of old Hereſyes; rallyed again, into a new attempt, againſt the Spouſe of Chriſt.*

For to inform our ſelves, of the particulers of this truth; it is Proteſtancy *that denys freewill a Hereſy condemned in the* Miniches 1300 *yeares agoe, and in* Wykliff *renewed; and condemned again by the* Councel *of* Conſtance.

It is Proteſtancy *that holds faith alone ſufficient to ſalvation; a hereſy condemned by the Apoſtles themſelves, as St.* Auguſtine *witneſſeth* libro de fide & operibus. c. 10. *Who informs us, that that ſame error was condemn'd in* Eunomius.

Its Proteſtancy *denyes that Prieſts have power to forgive ſinns, which St* Ambroſe duobus lib de pœnit: *and St.* Auſtin *in* Hæreſi Catharorum, *acquaint us to have been the* Novatian *hereſy.*

Its Proteſtancy *denyes Invocation of Saints: any honour to be due to their Tombs and Relickes: which Hereſy was condemnd in* Vigilantius, *as St* Hierom *his* Antagoniſt *witneſſeth: and before that in the* Manicheans, *as appeareth in the* Councel *of* Gangres.

Its

Its Proteſtancy *that with* Aerius, *denyes Prayers for the Dead, though for that reaſon* Epiphanius, *and St.* Auſtin *reckon him in the Catalogue of Hereticks.*

Its Proteſtancy *that with* Julian *the* Apoſtate, *forbids the holy uſe of Immages*; *whom* Sozomen lib. 5. c. 20. *and* Socrates lib. 3. c. 3. *relate to have been guilty of that errour*; *which alſo was condemned in the ſeventh general Councel.*

Its Proteſtancy *that revives that Hereſy of* Wykliff *and* Huſſe, *which denyed the Popes Supremacy*; *and was condemned in the* Councel *of* Conſtance.

Its Proteſtancy *reſtored that old Hereſy againſt the Real-preſence*; *which* Theodoretus *in his* Dialogue *ſpeakes of*; *and was afterwards Condemned in* Berengarius, *and liſted amongſt* Wykliffs *hereſies in the* Counſel *of* Conſtance.

It is Proteſtancy *that rejects the holy Sacrifice of Maſſe*; *as the* Bogomites (Greek *Heretickes mentioned by* Euchimius 2 parte ſuce panopliæ titulo 23 *to have been in the time of Pope* Alexander 3d.) *and* Wykliff *condemned in* Conſtance, *had taught them: It is* Proteſtancy, *which for the ſame reaſon joynes with* Donatus *to deſtroy Altars*; *though condemned by St.* Auſtin *lib.* 2 Contra Petilianum.

It is this Darling Reformation, which learn'd of the Donatiſts, *to juſtifie their Schiſm: by that Heretical affirmative*: that the Church of God had periſhed all the world over, but where the *Donatiſts* lived

lived: *for which* St. Austin *severely condemnes them*, Conscione. 2 *in* Psal: 5. *&* *in* Psal: 18 *&* Epist. 16 ad Donatistas.

And lastly for brevitiess sake: to epitomise Protestancy, *into one comprehensive notion of its Malignity: those two Doctrines, the first*, that all Christians are free from the obligation of the Moral Law; *the second*, that Gods Commandments are impossiible to be kept, by one assisted with the grace of God, *the former being the Heresy of* Caprionimus *condemned by* Epiphanius hæresi 27. *and St.* Augustine hæresi 7. *The latter being the hæresy of the* Plotemaians *and* Manichees *condemned by* Epiphanius hæresi 33. *and both of them revived, by those first Parents of the Reformation*; Luther Tom. 4. *in* Epist ad Galat: *&* ca. 12. ad Galat: Fol. 46. *&* Fol. 42. and 49. *&* cap. 4. *ad* Galat: Fol. 144. Calvin. 4. Instit. c. 10. n. 5. *&* lib. 3. c. 19. n. 2 *&* 4. *these two doctrines (I say) (obvious enough in every* Protestant *Catechism and Preachers mouth) give us a full representative of her Corruption*; *make her advocatrice to all vice and looseness of life: these Doctrines alone evacuate our Baptismal Promises*; *dishearten the loyallest endeavours to perform them*; *force a truce between the Preachers mouth and sin*: *and rob men of that holy fear, which the Apostle forearms them with, against those fatal baits of damnation. In all which (quite contrary to that injustice which makes up his whole Book against Popery) We Charge the* Protestant *Church, with her professed Doctrines*; *not with the Private*

Private errours, or failings of her Miniſters, or ſingle members.

Now M. S. *his third prepoſterous means of advancing a Church* (Bloody Cruelty) *is ſoe inſeparably connected, with the firſt riſe and growth of the* Reformed Church; *that to beſtow that Character upon any other Church, were wholly to deſtroy the knowledge of things paſt; by diſtruſting what our own Fathers (who came into the world with* Proteſtancy) *had ſeen with their own eyes; and have taught us with their own mouths.*

What they ſaw was too lately; and of too horrid an aſpect, to be ſoe ſoon forgotten? they ſaw your firſt Miſſioners comeing not like Lambes but Roaring Lyons; not adorned with the Godly ſimplicity of Chriſt and his Apoſtles, but (as Eraſmus ad fratres inferioris Germaniæ *tells us) like Luſty Swaſh Bucklers, and Sword-men of the Goſpel; glorying in nothing ſoe much, as to be thought the accompliſhers of that Prophecy* (Mich: 7. 6. Mat: 10. 35.) *which* ſets Son againſt Father, Daughter againſt Mother: *We may adde Subjects againſt Princes, People againſt their Paſtours; even to involve all Chriſtian Nations in Bloodſhed and Rebellion.*

Europe *hath woefully learn'd the ſad effects of their miſſionary Spirit; and for almoſt a whole age, groaned under the reforming ſeverity: ask* England, Scotland, France, Denmark, Sweedland, Germanie, Holland *&c. if their wounds be yet healed, their tears*

wiped

wiped away, or the Clamours of their Orphans ſtifl'd? Read all Hiſtories of the Laſt age, if your heart be ſorrow-proofe againſt the view of ſuch horrid diſorders; or let Hieruſalem and Babel informe you, in the name of them all) what Conſpiracyes againſt their own lawful Kings and Princes, what ſlaughter of their fellow Subjects; what monſtrous Confuſion in Church and State; what barbarous and amazing Crueltyes! what inhumane Treacherys! what inſolent Contemp of all Lawes and Superiours! infine what Atheiſtical practices of all ſorts, have been (not barely taught) but really acted, and publickly juſtified, by the Reformers of the laſt age.

The fury of that Spirit was not ſtinted to Forraign Nations alone; but in vertue of the new Goſpel purſued us to our own Clime: (and if you will believe King James) armed its moſt Zealous Profeſſours to perſecute and ſeek his life before he was born. Nor yet ſtop'd there; But our own eyes have ſeen (and may all Loyal hearts for ever bemone the loſſe; and deteſt that matchleſs Cruelty) our own Peerleſſe Soveraign, the beſt of Princes, made a Sacrifice to their Unſatiable and ever Reforming deſignes! a Reflection capable to grinde our hearts, and bath us in teares! nay even for ever to benum our hands, and fetter our hearts, from contributing the leaſt act, or conſent, to the moſt plauſible pretences of GOSPEL-REBELLION.

Infine, ſoe fatal a quieſt, and ſo fruitful in bad Conſequences hath Proteſtancy been; during this

ſhort

ſhort Reign it hath had in the world: that we may juſtly conclude, that all the precedent ages ſince Chriſt, repreſented under the ſevereſt tryals, of the whole liſt of the Churches moſt Malignant enemyes; cannot equal this laſt ſingle age; in ambitious violence of Spirit; the advance of wickedneſs, and Cruelty of performance.

How farre wide ſhot M. S. then; that though he knew theſe abominable qualliteyes to be the preſages of Antichriſts approach; yet could ſoe friendlily over looke that horrid face of the Whoore; to Clap the Condemnation of his text, upon the back of Popery? O Sir, William Lilly (if well remembred) might have prevented this groſſe miſtake; by telling you, qui alterum incuſat probri, ipſum ſe intueri oportet. Your whole Booke containes no accuſation, that is either the Doctrine or Practice of the Roman Church; but only the peculiar errours, or Crimes of ſome of her Subjects: Yet muſt the Church be branded with Avarice, Damnable Doctrines, and Cruelty. But though the very bottom and Principles of Proteſtancy ſute that dreadful Charge; (as we have partly ſeen, and ſhall doe more anon) ſhe muſt have noe relation, unto the text Babylon, or Antichriſt; but muſt paſſe for a very pure and innocent Church; and her members in your page 12 for the Saints and Servants of God: O wilful partiality!

But we muſt aſcribe the miſtake to M. S his exceſſive Charity; that whilſt that paire royal of notorious Crimes call'd his Paſtoral care homeward; he would

would nevertheleſs wave thoſe Domeſtick needs: to befriend the Church of Rome, *with this timely precaution.*

Noe leſſe abſurd was his miſtake, to think Avarice *and* Luxury, Damnable Doctrines, *and* Bloody Cruelty, *fit means to* Advance *a Church: as he doth* page 11 *and* 12: *for though all thoſe have inſeparably attended the* Proteſtant *Church; ever ſince her firſt appearance (as I have inſtanced above) yet is ſhe now grown ſo fined and refined, ſo degenerated from her ſelfe, and Primitive truthes; ſoe extreamly drawn out, and ſmall ſpun; into diviſions and ſubdiviſions; that if ſage Mr.* Hookers *(that ſolid* Proteſtants *Calculation fail not,) the thread of her reign is in danger to ſnap: and St.* Pauls *Prayer for the true Church like to take place:* Hooker Eccleſiaſt: Polit: lib. 5. ſect. 79. *in fine:* Rom: *the laſt:* v. 20.

Thus you ſee, how properly our text points out Proteſtancy; *notwithſtanding* M. S. *his violent endeavours to make it fight his cauſe: eſpecially ſeeing, that (non-obſtant all thoſe horrid Crimes, and Curſes he would fix upon her) the* Roman *Church lookes ſtill freſh on it, and joggs on, at the ſame ſober rate ſhe did* 1200. *yeares agoe.*

A ſecond feat of M. S. *his ingenuity worth our obſervation is, that bald, illogical Contrivance of his diſcourſe!* The Wayes and Methods, whereby the Pope and his Agents have endea-

voured to Propogate their Doctrines, *cryes* M. S. *in his* Title-page: *here is his chiefe design, which he repeats twice or thrice in his* 12 *and* 13 pages. *Which be those* wayes *and* meanes *quoth I Sir? First* Avarice and Luxury; *Secondly* their Heretical and Damnable Doctrines: *Thirdly* their Bloody Cruelty, *answers he* pag. 10. 11. 12. *where he cuts himselfe out a triangular discourse, intended to prove those three to be* the wayes and meanes, by which the Pope and his Agents advance and propogate their Doctrines.

Is it possible Sir? are Popish Doctrines both the end, and medium to themselves? can the same thing be, both the meanes propogateing, and the thing propogated? indeed, if Popish Doctrines were living Creatures, or fourfooted beasts; they might move and advance themselves; but even in that case too, the rest of one foot would be the motion of another (as Aristotle *saith) for the world knows the truth of that maxime,* (quicquid movetur, movetur ab alio) *as well as the begger knows his dish.*

Nor to evade the absurdity, can you say, that when you put Damnable Doctrines as the medium or way to Propogate, &c. *that then you mean of Damnable Practices (which are call'd Doctrines, because taught in the* Roman *Church) for you mean of such hereticall Damnable Doctrines or Principles, as in your* pag. 41. *you call* Articles of her Faith: *and such as you Contradistinguish from Practices, in your* pag. 11, 12, *and* 125. *Besides the* Doctrine

of

of Miracles *(which you inſtance as one of thoſe* wayes and means of advancing Popiſh Doctrines) *is a meer ſpeculative Doctrine: but enough of this point: I will leave you to your leiſure, either to digeſt your diſcourſe better; or unwind your ſelfe, out of this palpable Confuſion.*

A third General reflection upon M. S. *his Book, flows from the conſideration of the former; and tranſports us with ammazement, and puts us in ſuſpence; whether we ſhould admire his Confidence, or pity his groſs miſtake. The matter is this: Firſt (in the ſecond* page *of his Epiſtle to the Reader) he tells us,* he hath attempted a true repreſentation, of that which they call the Catholick Religion: *and* pag. 32. *and* 36. *pretends to taxe the* Roman *Church, with her Unanimouſly received Doctrines: by the ſtrength of which perſwaſion, in his* 5 page *he call the Gunpowder Plot* A Catholick Villany. *Secondly, in the firſt* pag. *of his Epiſtle to the Reader he ſaith, their Doctrines (meaning of the* Roman *Church) are contradictory to thoſe of the Goſpel: and in* 11. pag. *calls them* Heretical *and* Damnable Doctrines: *and* pag 12 Damnable Principles; *and* abominable Practices. *Then (bigg ſwollen with the Darling Conceit of his own performance) he concludes his Book (with as great a confidence, and as preſſing urgency, as though it had coſt him a whole argument to prove it) with the aſſurance that the* Roman *Church is* Darkneſſe, Falſhood, Antichriſt; *her* Principles

Damnable *and her* Practices Cruel. p. 124 125.

O the wit of Man! M. S. *for an Artiſt! it is he that hath found out the great ſecret, of making brick without ſtraw; of reaping without ſowing; and building without a foundation. Whereas you may read his whole Book, and not find him treating of any one Doctrine of the* Catholick Roman *Church, excepting that of* Miracles; *nor offering any ſingle Argument, to prove, that theſe wicked practices (he taxeth her with) are the Practices, or can be inferred from the Doctrine or Principles; or ever obtained the approbation, of the* Roman *Church.*

I ſay he brings noe Argument to prove it, becauſe to alleadge (as he doth p. 33.) *that* Salmeron, Molina, Suares, Leſſius, *and the reſt of the pack ſay he cannot be held a Catholick, who denyes the Popes Power, to depoſe Kings; is no argument, to one that underſtands the grounds of* Catholick Religion: *Why? First, becauſe they are but particular men that aſſert it? and the* 21th. *Article of the* Engliſh *Church will oblige us to diſtruſt, an incomparably more numerous, and Competent Authority. Secondly, Becauſe nothing is more ordinary in Schoole Debates, then to threaten their Adverſaryes, with indirect oppoſition to Catholick Doctrine or Councels. Thirdly, Becauſe the greateſt number of Catholick Writers; and the very body of thoſe, who never publiſhed their thoughts otherwiſe then by Preaching and Converſation, are of a Contrary Judgement: as every*

Catholick

Catholick Competenly experienced in the Church can atteſt. Fourthly, Becauſe when theſe verſemen, and twenty more (inſtead of every ſingle Author of ours or yours alleadged by M. S. *to atteſt thoſe ſeveral accuſations he would level againſt the Church) declare that the Doctrine and Practice of the* Roman Church *(as concerning Maſs Sacraments, or any thing elſe) are the ſame as were taught by Chriſt and his Apoſtles;* Proteſtants *give them no credit. How can they then, without extream partiallity; admit one or two of them, as competent witneſſes againſt the Church;*

Thoſe Adverſaryes miſſe the Cuſhion then, who take their Meaſures of the Churches Doctrine, and Practiſes, from the writeings of particular men: this miſtaken Method may wyden, but can never end differences: which if Corrected, I doubt not, would leſſen both the Volumes, and paſſion, of Proteſtants *againſt that* Roman *Church, which few of their Writers ſeem ever to have directly beheld the true viſage of. God Almighty hath provided his people of a more aſſured Rule and ſolid Standard of Religion,* (TRADITION) *beyond which, the ſubtileſt inferences and moſt laborious products of ſingle mens underſtandings (how Wiſe or Learned ſoever) have in all Ages been ſubject to this Primitive pattern, the Churches juſt weight and meaſure.*

He is a Stranger to the world, that knows not, that thoſe bold Concluſions as numerous as various in things of greateſt difficulty, and moſt dangerous con-

ſequence, are but the idle reſults of that emulous employment of Schooles; where infinit multitudes of aſpiring Profeſſours abounding with wit and leiſure; more Covetous of Fame, then real diſcoveryes of truth; more ambitious to be thought profound diuers; then ſolicitous to become ſafe Directors; rack their braines, and ſhorten their dayes, to fill their volumes with a maſſe of ſuch nicetyes, as commonly they neither dare believe themſelves; nor recommend to the practiſe of their dearеſt friends: and conclude their whole deſigne, in preſenting the world, with a brood of ſuch ſubtill Eſſayes; as may either puſle the underſtandings; or ſtand or fall by the Teſt, and Cenſure, of their (infinitely more numerous) both preſent and future Apponents and Competitors.

But now to return to our work; what if Mariana, Suares, Sanctarellus, Bellarmin, and the reſt, could not bridle the fertility of their braines; from tranſporting them into this Catalogue of Theological-VIRTUOSI? nay, ſuppoſing ſelfe-conceit, ambition, or intereſt, rid them more, then Piety or diſcretion; in the choiſe and management of their Subject; will any indiffirent Perſon judge the Church guilty of that private tranſgreſſion? or Conſtrue their idle or ſinful employment to import her deviated from, or ſo treacherous to neglect her Old TRADITION of LOYALTY, to thoſe temporal Gods? no, no, let private and ſiniſter aymes ſtoop to Gods appoint-

appointment, and the publick Authority of his Spiritual and temporal Rulers; whil'ſt both conſpire, to chaſtiſe ſuch incentives to vice and Rebellion; and wait that heavenly contrivance, and direction, which made the National Churches of France *and* Venice *&c. the ſeaſonable places, and inſtruments, of their Condemnation.*

Again, what if Intereſt, Paſſion, or miſconſtruction of thoſe Authors, their purpoſe and deſign; or an overweening Conceit, that all their own Doctors writ was Goſpel; hurryed away a few credulous peruſers to that abominable attempt; to practiſe what perhaps vanity alone had publiſhed, merely to be ſifted and examined? what I ſay, if ſome few of this rank beeame deteſtable Conſpirators in the Powder-Plot? *what if the unhappy Inſtruments of the ſame Rebellious Confraternity, did welcome thoſe damnable temptations, and diabolical inſtructions; which imboldened them to lay violent hands, and attempt the horrid murder of the Lords Anointed, in* France *and other where? is it juſt, that the whole Church or body of Catholikes ſhould bear the brand of that infamous Cruelty? if the acting of a few* Engliſh *Catholikes fix the guilt upon the* Roman *Church; then that incomparably greater number, of* Proteſtant Conſpiratours *in ſeveral Kingdomes, And of their Divinely inſpired Reformers* Luther, Calvin, Knox, *and the reſt; renders the* Proteſtant *Church, much more accuſable.*

On the contrary; did not the whole body of Catholikes in England *(yea and the whole Church of* France *respectively) both in word, and writing, deteſt thoſe Curſed undertakings, and conſpire with the Civil government, to puniſh the wretched actors; and ferret out and perſecute all Acceſſaryes, even with the moſt rigid revenge? in vain then do you tell us (if it were a real truth) what Pope promoted or approved the* Powder-Plott; *for Catholick Religion doth not teach, that the Pope is the Church; but on the contrary, that the Popes Salvation depends as abſolutely, on a ſtrict belief, and practiſe, of the Churches firſt received Faith and Principles, as any other Mans: and if the Crimes of particulars were imputed to the whole, what Church Government, or even ſingle Family in the world, would be found innocent?*

But having profeſſedly undertaken Sir, the accuſation of the Catholick Church, (as you declare in your Epiſtle to the Reader) and in your pag. 41 *taxed her, with makeing* Rebellion an Article of her Faith: *you were indiſpenſably obliged to acquaint us, in the purſuit and juſtification of that Charge; when, and where the* Roman *Church Commiſſion'd ſuch Conſpiratours; what lawful Counſels have taught, approved, or laid any Principles for thoſe Damnable Doctrines, and Practiſes you tax her with; what Tradition brought them down; what Catechiſmes propoſe them; where her Paſtors Preach them &c. For theſe are the known ſtandards, and directoryes of the*

the Roman *Church*; *for none of all which, you have brought the leaſt argument, through your whole Booke; to prove your bold aſſertions: nor is it (I think) for you or any man to do it. Soe that, by the Lawes of Nations and Common ſenſe; the* Roman *Church floriſheth with unpeachable innocency, for any thing you have ſaid. For that Maxime* (unus quiſque præſumitur bonus donec probetur malus) *is an obliging truth. But if from all theſe Authentick magazins of the Churches truths, we are able to produce, quite contrary* Doctrines *and* Principles *to thoſe you Would fix upon her, (which) I doubt not to performe, will not all unbyaſſed perſons judge it, a notorious and groundleß falſehood, to Conclude (as you doe* page 125.) that the Doctrines of the Roman Church are Damnable, and her Practiſes Cruell?

Let this then ſtand for a certain truth, that thoſe Rebellious Doctrines againſt Kings; and Atheiſtical, and vice-encouraging inventions of wanton and intereſted Caſuiſts; and the reſt of that nature (pack'd up by M. S. *into one inditement againſt the* Roman *Church) are the peculiar extravagancyes, of ſingle men in the Church: but can with no juſtice, be cal'd the* Doctrines *or* Practices *of the Church; unto which they are directly oppoſit, (as might be ſhown more at large) and which we ſhall give ſome glimpſes of, in the proceſſe of our diſcourſe, the truth of which anſwer is ſufficient to gagg* M. S. *himſelfe;*

ham-

hamſtring all his ſeemeing arguments, and defeat the whole deſign of his Booke.

Theſe premiſes direct us, how to take a true mea-of a Churches Doctrine (whether Catholike *or* Proteſtant;*) not from the ſingle Propoſals, and Curious inries of a few ſpeculative Schoolmen; (unconcern'd in that ſerious and weighty taske of a Paſtoral Charge.) But from the grave dictamens of her Councels, from the deliberately propoſed Catechiſmes, and Publique Preachings, of thoſe who (by vertue of their real or pretended Caracter, Function, and Miſſion,) plead an Authority from Gods appointment, to be the firſt Receivers, Preachers, and Propogatours of his truth; for their own, and his Peoples ſalvation, to the end of the world.*

A Doctrine thus Authorized, qualifyed, and Conveyed by any Church; can never be diſown'd by that Church: and by this Rule and meaſure, we will direct our Examen of M. S. *his Booke: and in the firſt place, enquire.*

Chapter I.

Chapter. I.

Whether the Doctrines, and Practices, of Rebellion, Treaſon, and Cruelty, be the Doctrines and Practices, of the Catholike; or Proteſtant Church.

THe Name of Kings hath been Sacred, and their Soveraignity dreadful, with all true believers; ever ſince *David* that holy man of God was both inſpired and inabled from above, to ſit down with provoking injuryes; and to defie that alluring oppertunity, which prompted him to take revenge upon the Lords annointed.

The ſame Divine Spirit that taught him that Reverence for Majeſty, Commiſſion'd the Apoſtles, (after their great Maſter) to revive and ratifie that injunction, 1 *Pet:* 2. *Rom:* 10. and the Primitive Fathers (their Succeſſors) to hand down that inviolable Statute, for the direction of all Chriſtian Poſterity. *Aug.* in *Pſal:* 124.

And

And this important truth the Roman Church hath moſt faithfully Conveyed; and doth as diligently Preach, and practice; though *M. S.* hath neither good will nor Spectacles to diſcern it.

If what ſhe teacheth in her Councels, Catechiſmes, Lytturgyes, Pulpits, &c. may be a ſufficient evidence of her judgment, we ſhall want no prooſes, to convince him of his blindneſs.

If we conſult her mind in the 4th. Councel of *Toledo* (which by the account of your own Authors, was a Popiſh Councel) you ſhall find theſe words. Whoſoever ‘ of us, or of all the people throughout all ‘ *Spain*, (ſaith the Councel in her 47 ‘ *Canon*) ſhall goe about by any means of ‘ Conſpiracy or practice? to violate the ‘ oath of his fidelity, which he hath tak- ‘ en for the preſervation of his Country; ‘ or of the Kings life; or who ſhall at- ‘ tempt, to lay violent hands upon the ‘ King; or deprive him of his Kingly ‘ power; or that by Tyranical preſump- ‘ tion, would uſurp the Soveraignity of ‘ of the Kingdom; let him be accurſed in

in

' in the ſight of God the Father, and his
' Angels; and let him be made, and de-
' clared a Stranger from the Catholick
' Church, which he hath prophaned by
' his perjury; and an Alien from the com-
' pany of all Chriſtian people; together
' with all the Complices of his inpiety;
' becauſe, it behoveth all thoſe that be
' guilty of the like offences, to be under
' the like puniſhment.

The 5th. Councel of *Toledo* injoynes, that this act be repeated in every Councel of *Spain*.

If we look into the 6th. Councel of *Toledo*, we ſhall find it no leſſe Loyal and Zealous for the preſervation of Kings.

' We doe proteſt (ſaith that Councel)
' before God and all the Order of
' Angels, in the preſence of the Pro-
' phets and Apoſtles, &c. And before all
' the Catholike Church &c. That noe
' man ſhall goe about to ſeek the deſtruc-
' tion of the King; no man ſhall touch the
' life of the Prince; noe man ſhall deprive
' him of the Kingdom; no man by any
' Tyranical preſumption ſhall uſurp to
himſelfe

' ſelf the Soveraignity of the Kingdom:
' no man by any mach-nation, ſhall in his
' adverſity aſſociate to himſelfe, any pack
' Conſpirators againſt him: and that if
' any of us, ſhall be preſumptious, by
' raſhneſſe in any of theſe caſes; let him
' be ſtricken with the *Anathema* of God;
' and reputed as condemned in eternal
' judgment.

If we deſcend to later times, where Popery florished in its full Carreere; we may view the Counſel of *Conſtance*, condemning that very Doctrine which *M. S.* would father upon her; as followeth. The Condemned Doctrine is this: Every Tyrant
' may and ought to be lawfully and de-
' ſervedly kil'd by any Subject; even by
' private machinations, or ſubtil Circum-
' ventions (non-obſtant any oath or engag-
' ment made to him) &c. which errour
' (ſaith the Councel) this holy Councel
' endeavouring to oppoſe, and utterly to
' aboliſh; declares and defines; that this
' (and all ſuch like Doctrines) is anerrou
' againſt faith, and manners: which it re-
' proves and condemnes, as heretical,

ſcan-

' ſcandalous, and opening a gap to all
' deceits, fraudes, lyes, treacheryes, and
' perjuryes: and it furthermore declares;
' that whatſoever doe obſtinately main-
' tain, or aſſert this pernitious Doctrine;
' are *Heretickes*; and to be puniſhed as
' ſuch, according to the Canonical De-
' crees of the Church. *Concil. conſtanti-enſe Seſſ.* 15: in fine.

If I had not averſion from being too bulkiſh and tedious; I could bring the 10th. Councel of *Toledo*, and that of *Aquiſgrane* under *Ludovicus Pius*: as alſo the 5 and 6 *chap* of *Rhemes* to the ſame purpoſe.

But the Authority of the Councel of *Trent*. (in its Catechiſme appointed for publique inſtruction) ſhall ſatisfie us, that the Roman Church is ſtill of the ſame judgment. See it upon the fourth Commandement *paragraph* 7. where it reckons Kings, Princes, and Majeſtrates, amongſt thoſe Parents we are tyed to honour, by vertue of that precept: and *paragraph* 8. brings St. *Peters* and St. *Pauls* Authority, to ſtrengthen the obligation of our obedi-

ſel)

ence unto them; and our Reverence to that Divine Authority, God hath placed in them; and this (ſaith the Counſell) even when *they are wicked Princes, ill will'd, and hartful to us.*

This is a fundamental Doctrine of the Roman Church, to be ſeen in *Hortus paſtorum*: and the *Declaration of Chriſtian Doctrine*, ſet forth by the *Engliſh* Clergy of *Turney* Colledge; and all other Catechiſmes of greater volume: a Doctrine in the mouth of every Catholick Paſtour; and eſteemed an indiſpenſably neceſſary part of every Prieſts task, whom the Church Commiſſions, to nurſe up her Children in their duty to God and man: and it was out of her mouth, that Arch-Papiſt and eminent Son of hers St. *Bernard* learn'd this reſolute profeſſion of his loyalty; when he tells us, If the whole world ‘ ſhould Conſpire againſt me, to make ‘ me attempt ſomthing, againſt the King; ‘ yet I would fear God, and would never ‘ preſume to offend him, whom he hath ‘ appointed King over me; for I have not for-

' forgot where I read, that he that reſiſts
' power, reſiſts Gods Ordinance, *Bern:*
' *Epiſt.* 170.

Now if after all this, there be ſome ſo blindly partial, that they will not believe the Roman Church teaching; at leaſt let them believe her offering up her daily and moſt fervent Prayers, for the welfare of Kings, Princes, and Majeſtrates. Which (with profound reverence be it we look into that volume of holy things) is to be ſeen, in her Lytturgy or Maſſe-Book; as alſo in her Breviary, and ſeverall other Bookes of Pulick Devotion; and in the Councel of *Trent* it ſelfe *Seſſ:* 2. *Decret de modo vivendi.*

And if infine, they will neither believe her condemning Rebels, teaching Loyalty, nor praying for the Kings, and other Rulers Majeſtrates & their Proſperity and Salvation; at leaſt let them believe her, ſhewing her Faith by her Workes; and arming her Subjects (by her Councels and Exhortations to be emulous in their Kings defence; and to oppoſe (even with loſſe of lives and

Eſtates) the moſt Godly pretences of Rebellion or Innovation.

He that will call to mind, what ſide Catholickes rancked themſelves unto, in all thoſe abominable Rebellions and inſurrections (occaſion'd and promoted by ambitious Spirits, and new fangled Reformers) *Luther* and his fellowes in *Germany*: *Calvin*, *Beza*, and his in *France*: *Knox* and others in *Scotland*: and (to omit the reſt) by thoſe Incendaries, and Zealous projectours of the laſt fatal Warres in *England*. Muſt acknowledge his reaſon blinded with exceſſive prejudice, if he reſt not perſwaded that Loyalty and obedience to temporall princes, is the inſeparable attribute of the Roman Church.

And if ſome few obſcure men of fortune (grown faithleſſe to their King and Conſcience) were found acting, contrary to what they had once profeſſed; for all that; I much thwart both *Nell Gwynes* and *M.S.* his divinity; and aſſure you, that ſuch were neither Papiſh-enough, nor wor-

worſhipfull enough, to become any competent inſtance for the contrary.

Now to vſe *M. S.* his Apologie (for not bringing things he knew nought of) if it were not for fear that time ſhould fail me, (for *M. S.* hath been in Momentary fear, of the day of judgement being at hand; ever ſince he took the Pope for Antichriſt) I could make a little volume of ſuch proofes of the Roman Churches Doctrine, concerning Reverence and obedience due to Gods annointed: but I perſwade my ſelfe, theſe few arguments may ſufficiently acquaint *M. S.* with the Roman Churches Loyalty; and his own injuſtice, in ſaying *page* 41. *That ſhe makes Rebellion an Article of her Faith.*

Yet to leave him excuſeleſſe, we will review every ſubſtantial exception he brings. Firſt then in his *page* 33, he tells us of Popes and Councels, holding the Popes power, to depoſe Kings: but the miſchief was, they would not be at his beck, therefore he brings none.

Well but he will ſweat for't, but he will find Popiſh Divines (among all their

thouſands) that will venter to ſay ſoe; and at length catcheth napping, *Salmeron*, *Molina*, *Bellarmin*, *Suares*, and *Leſſius*, (all brethren of one ſtamp) affirming what he would have.

But what is this (to ground an argument againſt the whole Church) to one that Conſiders firſt; that theſe are but Speculative diſcourſers, but no Paſtors of the Church: (as we have declared in the beginning.) Secondly, That ſome hundreds of Divines in Print; and many thouſands by word of mouth, doe contradict them; and bear up the Churches Orthodox Doctrine, in ſpite of their ſingularity. See *Covarruvias parte* 2. *p.* 504. *Navar.* Cited by him: *Binsfield de Injuria & damno dato. c.* 7. *p.* 353. *Alan* in *Reſpons: ad juſt: Angl: Fol:* 326. Theſe and infinit more affirm, 'That there is no certainty, of the Popes 'Authority in temporals. Beſides *Bellarmin* himſelfe (one of the moſt earneſt abettors of the Popes power over Princes in temporals) is ſo farre overawed with the Churches Doctrine; that he grants. *lib:* 5. *c.* 2.

c. 2. *De Romano Pontifice.* That we are to
' obey Princes for Conſcience ſake; that
' Princes are not the Popes Vicars; that
' it is in vain to imagine, that God hath
' given the Pope, a right over all the
' Kingdomes in the world. And *Chap.* 3.
' That the Keyes of the Kingdom of Hea-
' ven are given to the Pope, but not thoſe
' of the kingdom of the world: that it is
' noe true aſſertion, to ſay, the Pope
' hath both powers. That the Empe-
' rours have their Authority from Chriſt;
' which if the Pope could hinder the exe-
' cution of, he were greater then Chriſt.
' *Ca.* 4. That the Pope (as Chriſts Vicar)
' hath no temporal Dominions: and *ca.* 6.
' That the Pope cannot Depoſe temporal
' Princes even for a juſt cauſe: and *Sal-*
' *meron tom.* 4. *p.* 416. and 420. ſaith, the
' Pope hath no power to deſtruction. By
which we may reflect briefly, that theſe men are ſo ſoe farre from thinking it an Article of faith, that the Pope hath power over Princes; that they cannot believe their own poſitions to be true.

You reply in your *page* 36. that theſe Bookes of *Suares*, *Leſſius*, &c. were approved of. Be it ſo; is it ſuch a wonder, that Bookes ſhould obtain a Teſt from men of the ſame oppinion, and deſign with thoſe that ſet them forth? a ſtrict obſerver will eaſily learn, that exotick Writers ordinarily perform the formality of that obedience; by addreſſing themſelves, unto ſuch known brothers of iniquity, as they are ſure will bid them welcome: was not *Chillingworths* halfe Atheiſtical Book thus midwifed into the world, by divers Divines? though very much againſt the Principles of the *Engliſh* Church; which nevertheleſſe I ſuppoſe you have Charity enough to exempt from that imputation.

In the approbation of Bookes, new broached opinions, are not ſo great a let, as the indiſpoſition of the Author to recant; if the Church (that Supream Judge) afterwards upon examination diſlike them He that brings with his Book that good diſpoſition, will eaſily obtain a Paſport for his labours. And did not all the Ancient Fathers

Fathers vent their ſingle thoughts with this proviſo, (if Holy Church permit and approve) as we may learn from St. *Auſtins* Example, *lib.* 2. *de baptiſ: Cont: Donatiſt. c.* 3. and appears by their ſelf condemnation, upon the leaſt hint of that great Mothers diſlike: it is by her final judgement (to be ſhort) let me tell you, that all particular mens labours (though approved by ſingle Doctors) muſt ſtand or fall, as I ſhall prove anon; when ſhe hath paſſed her word for them, quarrel with them if you can.

You object *p.* 37. that Pope *Adrian* extold *Baſilius* for murthering the Emperour *Michael* of *Conſtantinople*; that *Parry* was encouraged by Letters from his Holynes, to Murder Queen *Elizabeth*, which you give no Author for. In your *page* 38. you tell us, how *Gregorie* the 4th. and *Greg.* the 7th. raiſed Rebellion: for which you cite *Morney* (a man Convicted of infinite falſe Citations, by Cardinal *Perron*, in their Conference before the King and Court at *Paris.*) Alſo in your *pag.* 35. that the Pope commended Cardinal *Perron*, for

 juſtifying

juſtifying the Popes power to abſolve Subjects from their Allegience: for which you fob us off with your bare word, in your *pag.* 39. that many Biſhops traiterouſly owned the Duke of *Lancaſter*: that the Arch-Biſhop of *Canterbury* Preached againſt *Richard* the ſecond; (which though true (in thoſe doubtful titles) were nothing to our preſent diſpute.) *Item* that Pope *Gregorie* the 13. encouraged the *Iriſh* to Rebel by his breve; that the *Spaniſh* invaſion was promoted by the Pope; and our late Warres in *England* by the Court of *Rome*: For all which, we muſt either believe *Stow*, *Cambden*, and *M. S.* or build (as *Proteſtants* doe) upon meer ſurmiſes. At this rate, how eaſy were it, for any Sect in the world to prove any wickedneſs, they had a mind to brand their Adverſaryes with; if the accuſers word backed out by two of his own party were ſufficient? are not *Bellarmin* and *Thyræus* as credible as *Stow* and *Camden*, yet in his 8 *Chap.* he rejects all they ſay againſt the firſt Reformers, though they cite good Authority for what they ſay: yet *M. S.* believes all

theſe

theſe two *Proteſtant* Hiſtorians relate, without any proof at all; which is too great partiality; eſpecially it being eaſy, to diſcover them guilty of many groundleſs affirmatives, (if it were in my way.

Well, but ſuppoſing it true; that ſome Popes have commended, others practiſed this Doctrine againſt Kings; can that enable *M. S.* to affirm as he doth *p.* 41. *that Rebellion is an Article of our Faith?* it ſeems *M. S.* is a ſtranger to the true notion of faith, and the ſence of the Roman Church: in point of Allegience due to Kings: and now I will adde her ſence of ſuch Popes proceedings.

Blackwell the Arch-Prieſt of *England* (in his examination taken by his Majeſties appointment) *Anno* 1607. ſaith (after *Godefridus Viterbienſis* in *Hen.* 4. & *Othofrigenſis lib.* 6. *Hiſt. c.* 35.) he doth not remember, that ever any Pope until *Gregorie* the 7th did add to their Excommunication any clauſe of their Authority to depoſe Kings; or to abſolve their Subjects from their Allegience; or to Command them to bear armes againſt them. and St. *Thomas* 2. 2. *q.* 12.

q. 12 a 2. acknowledgeth, that the Church took it very ill; that Pope *Gregorie* dealt ſo with the Emperour: which occaſioned that worthy Biſhop *Vincentius* in his *Speculum Hiſtoriale lib.* 15. *c.* 84. to Check that fact of Pope *Gregories*: calling it a novelty, (if not an Hereſy) that his Prieſts (who maketh the Hypocrite to reign for the ſinnes of the people) ſhould teach Subjects, that they owe no ſubjection to wicked Kings: and that (non-obſtant their oath of fidelity) they are not bound in Allegience unto him; and that ſuch as take part againſt the King are not perjured; or that they who perform obedience unto him, are to be held as excommunicated.

No, no, *M. S.* the extravagant practices of particular Popes alter not the Churches faith; nor are any Rule, or warrant to her Subjects; (or even to other Popes) to be their Imitatours in this point of depoſing, (or even conſenting to the peoples depoſing their Princes,) as you may learn from *Joan: Pariſienſis de poteſtate Regia & Papal: c.* 15. *ad* 5. and *Greg:*

Tho-

Tholoſanus lib. 26. *De Repub: c.* 5. *n.* 11. On the contrary, that famous Cardinal of *Cambray Petrus de Allyaco, de Reformatione Rom: Eccleſiæ* (offered to the Councel of *Conſtance*) teacheth us, that the Pope is bound to require a Councel of Biſhops, not only in difficultyes of faith, but of any other thing, that toucheth the univerſal State of the Church; to which *Archidiaconus.* 15. *Diſt: c. Sicut.* adds this reaſon; becauſe it were too dangerous a thing, to commit our faith, to the judgement and placit of one man. Nor are any (ſaith *Sylveſter*) obliged to obey the Popes Commands (even under pain of Excommunication) when thoſe that are ſoe commanded know his commands to be unjuſt; and have reaſon to thinke, that the Church may ſuffer diſturbance, or ſcandal ariſe by obeying him: *Sylveſt: verbo obedientia, n.* 5.

All thoſe Popes whom vertue confined to the Primitive Rule, have taught us Reverence and Loyalty to our temperal Gods, by their own example; and ſome of them have upon occaſion committed their faithful

full thoughs to writing ; for the inſtruction of poſterity. Thus Pope *Innocent* the third, (being conſulted in a temporal affair by a Subject of the King of *France*?) returns anſwer, that he ſhould make his addreſſe to his King, who had no Superiour in temporal cauſes, *Bellarm: de Rom: Pont: lib:* 5. *c.* 3.

Thus Pope *Gregorie* the great, though furniſhed (as himſelfe ſaith) with all temperal power to have revenged the grievous oppreſſions, wherewith the Princes of *Lumbardy* afflicted the Church for thirty five yeares ; yet was he overſwayed by the fear of God (as he ſaith) to decline all violent defence, and to recurre to that Apoſtolical Refuge of prayers and tears, as the ſole meanes of the Churches redreſſe. *Greg: Ep.* 1. *ad Sabianum Diacon: & lib.* 11. *Ep.*45. *ad Phocam Imperat:* Nor can it be rationally imagined, that the Roman Church ever claim'd, or knew of any temperal ſword ; or Prince-depoſing Authority; if we call to mind, how many Popes have undermined that pretence, by prepoſſeſſing the world with this fundamental maxime:

maxime: *vizt. That the Church of God hath no defence, but such as are Spiritual:* Thus Expresly Pope *Nicolas Cap: inter hæc* 33. *q.* 2. Pope *John* 8. *cap. porro.* 16. *q.* 3. Pope *Celestine* the third *cap. Cum ab homine; extravag: de Judciis:* to omit others.

Now if any of those Popes you name can be really proved, to have intermedled with Crownes, promoted Rebellion against Princes, or connived at designed Treason; (Really proved I say) because I know a Multitude of exceptions, against your too Credulous assertions (taken upon trust from your Gospel-brethren) of such the Roman Church pronounceth, with *Johannes de Parisiis, Johan: Major: Jacob Almain:* and *Adam Blackwood*, as they did of Pope *Zacharie*, (who consulted by the people & Clergy of *France*, did only consent to exalt *Pepin* to *Childericks* Crown) *vizt.* that it was 'not lawful, thus to encourage people 'to change Scepters; that this fact being 'singular ought to obtain no force of 'Law; and that we ought not so much to 'regard what is done, as what ought to

'be

' be done: *Major lib.* 4. *Sent: Dist:* 24.
' *q.* 3. *apud Gerſonem. Blackwood Apol:*
' *p.* 201. 202.

Thus *Lewis* the 12th. in a Councel at *Tours*, had the reſolution of all the French Biſhops; that he might Contemn the Popes unjuſt Cenſures; thus *Hiſtorie of the civil Warres of* France, from *an:* 1585. to 1591 printed *an:* 1591, thus did all the *German* Biſhops approve of the Emperour *Lodwick* the 4th. his reſiſting the Popes unjuſt practices, as *Nauclerus gener.* 43. *an.* 1344. as *Bilſon* confeſſeth in his difference between Chriſtian Subjection, and unchriſtian Rebellion, *part* 3. *pag.* 215. 216.

Thus did the Parliament of *England* in *Richard* the ſeconds, and *Edward* the thirds time, provide Acts againſt the Popes unjuſt Bulls and encroachments; and this in the moſt Catholick times; and whil'ſt they expreſly owned his Supremacy in Spirituals; calling him at that very time, *their moſt Holy Father, high Biſhop of the Holy Roman and Univerſal Church and themſelves his devout Sons.* See *Statute an:*

16

16. of *Ricchard* 2. *an: dom.* 1392. *Holinſhead volum.* 2. *p.* 309. and 27 of *Edward* the 3.

But to ſay the truth, the Popes are few that can be juſtly taxed with this overeach of duo limits; nor are thoſe Bulls & Breves you inſtance (*p.* 39. and other where,) allwayes the Popes Miſſives; or ever known unto him: though boaſted, and magnified by private Incendaryes, to promote their own deſignes. For *Blackwel* the Arch-Prieſt (well experienced in thoſe crafts) declares upon his Conſcience, in the 141. *page* of his examination, that they are often ſurreptitiouſly procured; or by falſe information; as Pope *Alexander* the 3. ſaith, *Ad Archiepiſcopum Ravennatem. c.* 5. *extravag: de reſcriptis.* which the broyles and miſchiefs ſuch pretended warrants have occaſioned ſince; as alſo, the publick execution of *Maſcarennas* (the Popes Secretary) convicted of ſuch forgery have Confirm'd by experience. Thus you ſee Sir the perſonal failings of ſome Popes (in the Judgment of unbyaſſed perſons)

ſons caſts noe dirt in the Churches face, capable to render her doctrine leſſe worth their embrace, or her communion leſſe ſacred.

But you can not yet diſbelieve, what your own eyes have read perhaps: Thoſe ſchoole-divines formerly mentioned ſpeake too lowd and plain, that the doctrine of the Popes Prince depoſeing and ſubject-diſpenſing power, is the Churches doctrine, and of faith.

Believe them not *M.* S. for they doe not believe themſelves; as I have partly inſtanced above, by their ſelfe-contradictions; which alſo is very intelligable, if one reflect, how ſelfe-love and emulation have taught their tongues to fence every new product of their own, or their reſpective Bodies invention; with that aweful Caracter of faith;

Predetermination is of faith ſaith the *Thomiſt*; Indifferency is of faith, quoth the *Moliniſt*; Immaculate conception of our Bleſſed Lady is of faith, ſaith the Latter; the contrary is of faith, quoth the former; to omit forty more oppoſit tenents and pretences,

pretenſes, that every body may point out in their workes; and all urged as of faith, by thoſe Zealous, intereſted Idle wranglers.

Why? Is it poſſible ſay I, that the very Charme of a *Dominicans* or *Jeſuits* habit, ſhould *ipſo facto* without any more adoe, Convince them of the truth, of all that reſpective bodyes eſpouſed opinions? which if it be not intelligible; then let us ſay, its wilfulneſs and faction, not evidence and truth, that makes ſo ſuddain a change in their tenents; and that conſequently they do not believe thoſe very concluſions, they would ſo fain inſ[e]ar to the world, under the name of faith and Church-Doctrine.

Well, well; though the Chuch allow them to dally with harmleſſe toyes (becoming men of little buſineſſe) yet they muſt not do ſo with edged teoles; their bold humour ſometimes awakes her with provocation: thus, when inſolent diſputes and aſſertions were ripened to rebellious attempts, upon the Lords Anointed: The Church in the year 1626. thought it high

time, to revive her Sacred power, to ſcourge ſuch ſcandalous Children into their duty.

This juſt Chaſtiſement inflicted by the whole Church and State of *France* (as well as the *Sorbaniſts*) is both Godly and inſtructive; and may be worth our labour to impart it to the world in its full ſize.

'If any ſay they doubt, whether our 'times be not the latter ages of the world '(as the Apoſtle ſaith) let him but conſider 'them a little; and compairing them with 'former ages, he will eaſily diſcover that 'the enemy of mankind hath made his 'uttermoſt attempts, againſt both Eccleſi-'aſtical and Civil Government; by which 'we might bring them both to Ruine. 'What have not thoſe wicked inſulters 'againſt Heaven acted both by Sword and 'pen, to deſtroy the Church of Chriſt? 'but their madneſſe lead them, to aſſault 'the Civil Government in another man-'ner; for not being able to deny, that 'there was good cauſe that Temporal 'powers ſhould bear the ſword; they 'thought it beſt, to publiſh ſuch abomi-

nable

‘ nable writings; as might teach treacher-
‘ ous wayes of taking them out of the
‘ world. Such St. *Jude* (in his canonical
‘ Epiſtle) points out to us, by the deteſta-
‘ able caracter of deſpiſers of government,
‘ and blaſphemers of Majeſty. Yet if they
‘ confined their malice only to Contempt
‘ and reproachful diſcourſes, it were
‘ more tollerable; but thoſe ill principled
‘ Writers pretend a temporal power in
‘ the Church, to depoſe Kings at their
‘ pleaſure; for every light or even re-
‘ diculous cauſe: and to ſubſtitute others
‘ to reign in their places; for a year, or a
‘ day, as they ſee cauſe: which thing the
‘ Theological faculty of *Paris* foreſeeing to
‘ be premeditated, and done for the Sub-
‘ verſion of all Civil Government, and
‘ chiefly of the *French* Monarchie, under
‘ our moſt Chriſtian King *Lewis*.

‘ Reſolved therefore to follow the foot-
‘ ſteps of our Fore-fathers; and to ſigni-
‘ fie our good will, and Loyalty towards
‘ our Sacred King, and his moſt Chriſtian
‘ kingdom: as alſo to ſatisfie the deſires
‘ of all good men: we have choſen the

' Book of *Anthonie Santtarell* a *Jeſuit*, trea-
' ting of Hereſy, Schiſme, and Apoſtacy,
' to be examined by ſome Chief Doctors)
' appointed for that purpoſe; in the ge-
' neral extraordinary congregation aſſem-
' bled the ſixteenth of *March* laſt &c.
' Which ſaid Doctors, (aſſembled again
' in the Hall of *Sorbonne*-Colledge upon
' the firſt day of *April an.* 1626. &c.) give
' us an account; that theſe following pro-
' poſitions are contained in the 30. and 31.
' Chapter of his *Treatiſe of Hereſie*: *vizt.*
' that the Pope can puniſh Kings and
' Princes with temporal penaltyes; and
' depoſe, and caſt them out of their King-
' domes for Hereſy; and abſolve their
' Subjects from obedience unto them; that
' the Church had allwayes had that Cuſ-
' tome; and even for other cauſes; as
' for their faults, if it be expedient; as if
' Princes be negligent, inſufficient, or un-
' profitable. *Item*, That the Pope hath
' Dominion and power, over all temporal,
' as well as Spiritual things; and that by
' Divine right: that it is of faith, that
' the Church, and her Chief Paſtor hath

' power

' power given them, to punish temporally Princes; that transgresse Divine ' and Humane Lawes; especially, if their ' Crime be Heresy. *Item* That the Apostles were subject to Secular Princes *de facto*; but not *de Jure*; and that, as soon ' as his Pontificall Majesty was Instituted, ' all Princes were made his Subjects.

Now after the Reverend Dean had proposed the matter to their deliberate Considerations, and heard the mature judgements of all, and every single Doctor: the faculty disproved, and Condemned, the Doctrine contained in those propositions, abstracted from the aforesaid Chapters. ' as new, False, Erroneous, contrary to ' the word of God, occasioning an odium ' upon the Papal Dignity: a ground for ' Schism; derogating from the Supream ' Authority of Kings: (which depends ' upon God alone) obstructive to the Conversion of Infidel Princes, and Hereticks: ' disturbing the Publick Peace; destructive to Kingdomes, States, Commonwealths; seducing Subjects from their

‘ ſubjection, and obedience; and exciting
‘ them to Factions, Rebellions, Seditions,
‘ and paricide of their Princes. Given in
‘ *Sorbonne*, the forementioned day and
‘ year, and ratified the 4th. of *April* 1626.

To which Cenſure 14 of Chiefe *Jeſuits* in *Paris* ſubſcribed; nay even the General of thoſe *Jeſuits* who teach theſe things to be of faith (and this in *Rome*) prohibited his Subjects, under heavy Cenſurs, to maintain ſuch a temporal juriſdiction in the Pope; *Santarellus* his book was burnt by the Common hang-man: and all the Univerſities in *France* ſubſcribed to this Cenſure.

Which Condemnation this ſame faculty had alſo paſſed upon the like Doctrines, *an. dom.* 1413. and 1610, calling them Impious, Heretical, and Damnable; and the ſame were often forbid by the Parliament of *France* under ſevere penaltyes: particularly *an:* 1610. upon the occaſion of *Bellarmins* Book: and *an:* 1614. by reaſon of *Suares* his Book: which maintained the like Damnable Doctrines. By all which is made

made manifeſt, the Roman Churches conſtant care, to prune proud Inventions; and ſuppreſſe budding Novelryes; and the moſt partial Conſiderer will be obliged to acknowledge, a vaſt difference, between her Doctrines, and ſingle mens deviſes.

But let us now relieve *M. S.* his impatience, and lend a diſdainful eye with him, upon the *Powder-Plot*: that aniverſary tryal, of the Miniſtryes valour; when every keen bitten Presbiter (armed with conquering viſage, his Goſpel trumpet and two edged ſword) mounts the allconfounding fortreſſe of his Pulpit; whence in the choaking aboundance, of his whole years gathering of Zeal; he makes a furious diſcharge upon that Whore of *Babylon* (the Roman Church) and from the ſaid dreadful tribunal, Arraignes, Condemnes, and moſt unmercyfully executes her, leaving her dead at his foot: incapable (in the judgement of his victorious ſelfe, and Credulous Auditors) ever to ſurvive this dayes overthrow; but that the Lord (in his juſt vengeance) is pleaſed to reſtore her yearly to

life again; to the end, that she may receive as many deaths, from those Champions of his word, as she hath committed whoredoms and abhominations.

But the Subject I confesse, commands more seriousnesse and obliges me (besides the Roman Churches *anathema* for their damnation) to add the hearty wish of a rope for their *exit*, whom any imaginable motive or allurement can prevail with, to be instrumental in such horrid attempts, against their Prince and Ruler; to whom by all the Lawes of God and man, they owe soe indispensable Loyalty, respect, and obedience; as we have learn'd, from the Roman Churches most fundamental decrees and Doctrines above mentioned.

It is true, some that adhered more closely to the name of Catholick, then the observance of her instructions; were found guilty (as it seemes) of violating her Commands; and gave themselves up to that interest, or delusion, which lead them to a defiance of God and their Prince in that detestable undertaking.

But

But as it was their unhappynes, to be overcome with that deteſtable temptation; ſo thouſands more ſtill (God knowes ſleighting all thoſe holy Lawes of God, his Church, and their own Conſcience) are by the Devil and corrupt nature ſeduced, to the daily embrace of infinit other kinds of as damnable ſins; and become the ſlaves of Sathan, and their own darling paſſions; even whilſt that good Old Heavenly inſpired Directrice makes her ſelfe hoarſe with clamouring *quaſi a facie colubri fuge peccatum*; with intent to preſerve her children, from that and all other iniquity. In juſtice then, clear the Roman Church, and tell thoſe ſons of perdition: *perditio veſtra ex vobis.*

O let us not deny our reaſon ſo farre, as to intail that malignity upon Gods Church, and all ſucceeding Chriſtianity; becauſe *Judas* (the twelvth part of thoſe Heavenly Founders) did conſpire with the Jewes, againſt their King and Saviour: Yet this (to omit many other Inſtances) is the ſcope and Method of *M. S.* his wiſe argument.

But

But for truth and juſtice ſake, let us conſult the Catholike body of thoſe times in *England*, and by their own publike Acts ſatisfie our ſelves, that they had not the leaſt thought or approbation of ſuch Treacheries.

In Queen *Elizabeths* dayes, we find the whole Engliſh Clergy (ſtyled *Apoſtolici ordinis*, by the higheſt Conſiſtorie of *Rome*) though by ſome (aſpiring underlings of this age, moſt ſcornfully nic-named Seculars,) whoſe Paſtoral Office (as I conceive) makes them the Laytyes proper repreſentatives, in all Publick concerns of Spiritual duty; we find (I ſay) theſe, in their Book call'd *Important Conſiderations*, preſented to the Queen, unanimouſly declaring, that they take God to witneſs, they abhorre all ſuch Curſed attempts; calling them Traytours that ſought her life; and profeſſe from the bottom of their hearts, that they would diſobey the Pope himſelfe, if he ſhould Command them to act, eitheir publickly or privately againſt the Allegiance they owe to their Prince; as being neither warrant-

able

able by the Lawes of God nor Man: thus the Catholick Biſhops with their Clergy, declared to the Queen as *Holinſhead* alſo relates, in his Chronicles of *England ad ann: Elizab:* 26. *p.* 1358. 1355. 1360. and *Parries* fact was afterwards condemned by them accordingly; as the ſame *Holinſh:* relates *Volum:* 3. *p.* 1385. and 1387.

You have here a full Mappe of the Clergyes ſoundneſſe, and Loyalty, even in thoſe dayes of Tryal, when all things were acted in extreames; when buſie Spirits magnified pretended threats, from the higheſt Spiritual Tribunall; and added Domeſtick Calumnyes to batter them into diſobedience, by the perſecution of poverty and diſgrace: as you may read in *Watſons Quodlibets*, pend from his own experience. Yet could not thoſe ambitious Projectours invent Tyrannyes enough, to force them from their allegiance; nor enſlave them to become Actors in thoſe damnable enterprizes; which provoked Gods juſtice at laſt, to reward the Authors with untimely death, and eternal infamy.

In

In the teaching and practice of this Catholick Doctrine infine, the Clergy is moſt conſtant, (the late Biſhop offering his life in pledge for the Loyalty of all his Clergy) Loyalty hath allwayes been their inſeparable dowrie: nor will it blemiſh that Vertue in them with wiſe men if ſome few ſeeming members thereof, who unhapily become nourcelings to that malignant breaſt, which (though ſometimes purged by the Church and *Sorboniſts* as above, proves very relapſing to wonted Corruptions) mouldes them of a conſtitution, which if put to tryal, may probably evidence their Loyalty to their Prince or Superficiall, as their obedience hath been experienced counterfeit to the body of Clergie, and Church-government, they feignedly pretend to. For as the Learned Author of the Defence of Catholicks perſecuted in *England*, ſaith moſt truly, in 'his 5. *Chap: p.* 78. They which cannot 'endure Spiritual Duty, are in moſt danger 'of lapſe into temporal diſobedience; 'having rejected Spiritual Power, which 'keeps them in awe and duty to temporal.

Now

Now what good influence, theſe Catholick Principles and Practices of the Clergy had upon the Layty; we may eaſily gueſſe by their own Declaration made to King *James*; (not being able at preſent to procure the whole Copy) we will content our ſelves with that parcel, which *M. S.* ſets down in his 42 *page*; whereby they proteſt, 'The Catholick Subiects cannot be treacherous, diſloyal, or unduryful to his 'Highneſs; but that they will be in every 'Service and diſtreſſe occuring, Valiant, 'reſolute and moſt faithful.

And how conſtant they were, in this Duryfull Reſolution, their petition preſented to the King and Parliament, immediately before the laſt unhappy Warres, in the name of all that Religion in *England*, will plainly inform us; which is as followeth.

'The Catholickes of *England* do acknow-'ledge & proteſſe, King *Charles* now reign-'ing, to be their true and Lawful King, 'Supream Lord, and rightful Soveraign 'of this Realm; and of all other His 'Majeſtyes Dominions: and therefore they

'acknowledge

‘ acknowledge themſelves, to be obliged
‘ under pain of ſin, to obey his Majeſty in
‘ all Civil & Temporal affairs; as much as
‘ any other of his Majeſtyes Subjects: and
‘ as the Lawes and Rules of Government
‘ in this Kingdom doe require at their
‘ hands: and that notwithſtanding any
‘ Power, or pretention, of the Pope or
‘ See of *Rome*: or any Sentence or deter-
‘ mination of what kind or quality ſoe-
‘ ver, given, or to be given by the Pope
‘ his Predeceſſours or Succeſſours; or by
‘ any authority Spiritual or Temporal,
‘ proceeding or derived from him, or his
‘ See againſt their ſaid King and Country)
‘ they will ſtill acknowledge, and perform
‘ (to the uttermoſt of their abillities) their
‘ faithful Loyalty and true Allegiance, to
‘ their ſaid King and Country: and they
‘ doe openly diſclaim and renounce all
‘ Forraign Power (be it either Papal or
‘ Princely, Spiritual or temporal) in as
‘ much as it may ſeem able, or ſhall pretend
‘ to free diſcharge, or abſolve them from
‘ this Obligation: or ſhall any way give
‘ them leave or licenſe, to raiſe tumults, bear

armes,

armes, to offer any violence, to his Majeſties Royal Perſon; to the High Court of Parliament, to the State or Government: being all of them ready, not only to diſcover and make known unto his Majeſty and to the High Court of Parliament, all the Treaſons and Conſpiracyes made againſt him, or it, which ſhall come to their hearing: but alſo to loſe their lives, in the defence of their King and Country; and to reſiſt with their beſt endeavours, all conſpiracyes & attempts made againſt their ſaid King or Country: be they framed or ſent, under what pretence, or patroniſed by what Forraign Authority ſoever. And further they profeſſe that all abſolute Princes and Supream Governours (of what Religion ſoever they be) are Gods Lieutenants upon earth, and that obedience is due unto them, according to the Lawes of each Common wealth reſpectively, in Civil and temporal affairs: and therefore they doe here proteſt againſt all Doctrine and Authority, to the contrary. And they do hold it impiou[s]

‘ pious, and againſt the word of God, to
‘ maintain, that any private Subject may
‘ kill and murder the Annointed of God
‘ his Prince; though of a different belief
‘ and Religion from his: and they abhorre,
‘ and deteſt the practiſe thereof; as
‘ damnable, and wicked. And laſtly,
‘ they offer themſelves moſt willingly,
‘ to accept and embrace the late prote-
‘ ſtation of vnion, made by the High
‘ Court of Parliament (excepting, only,
‘ the clauſe of Religion profeſſing that
‘ they cannot without ſin, infringe or vio-
‘ late any Contract, or break their words
‘ and promiſes, made or given to any man,
‘ though of a different faith and belief,
‘ from the Church of *Rome*. All which
‘ they doe freely, and ſincerely ackno-
‘ ledge, and proteſt, as in the preſence of
‘ God; without any equivocation, or
‘ mental reſervation whatſoever.

Now either this continued deſcent of proteſted Loyalty is real, and unfeigned, or the Engliſh Catholickes are become the worſt of Hypocrites; and moſt abomina-

ble

ble diſſemblers. That monſtrous injuſtice which thus cenſured their intentions, was leſs condemnable, whileſt they had offered nought to confute that uncharitable jealouſy, beſides a bare declaration of their Allegiance: But their implacable Adverſaries are now obliged to ſtoop to a ſelfe conviction; when they reflect, how many thouſands of Catholickes have in the laſt unhappy Warres executed that engagement, and ſealed it with the laſt drop of their deareſt blood.

This is that which moſt expoſed themſelves unto in time of tryal; and that which the reſt were ready to have done, to the utmoſt of their power; in defence of their Kings Right and Perſon, againſt all Rebellious inſolenceyes. It is *Popiſh Loyalty* then, not *Popiſh Plot*, or *Conſpiracy*, is that bodyes proper *Epithet*: the wicked undertakeings of a few of that Religion, does noe more intitle the Catholick body to that Infamy; then *Poltrots* Murdering the Duke of *Guiſe*; or *Huberts* burning of *London*; or *Beza's* open Rebellion againſt his Lawful King in *France*; or *Knox* his

Conſpiracy againſt the Queen Regent, &c, doe intail that brand upon Proteſtant Religion: a truth King *James* was ſo well ſatisfied of, that his Royal mouth becometh our Compurgator againſt that injuſt imputation; when in his Declaration concerning that Plot, he ſaith; That the Generality of his Catholick Subjects did abhorre ſuch a deteſtable Conſpiracy noe leſſe then himſelfe. Let the Miniſter then learn that juſtice of his Majeſty, not to throw his Calumnyes at Random, at the innocent body, as well as guilty particulars; leaſt his envyous Partiality be made a Preſident to Atheiſtical Spirits, to ſtyle *Judas* his fact, an *Apoſtolical Conſpiracy*.

But why a *Poyiſh Plot*? were not all the engins of Policie moſt diligently employed to diſcover the depth of that deteſtable attempt, *Baker pag.* 595. and 565. and could all their wiſdome find, above thirteen *Laymen* and four *Jeſuits* (by their own account) of all that were either Actors therein, or privy to the ſame? as yon may read in *Speed*, (in King *James* his Reign) and

and *Baker. p.* 593. and their Printed Confeſſions. Not one Nobleman, not one of of all the Peeres, nor any other of the Catholick Gentry, either knowing or approving of that wicked Conſpiracy; which perſwation is built upon this juſt ground, (amongſt others) *viz.* That thoſe had not tenderneſſe enough, to leave any other undiſcovered; whoſe Conſcience compell'd them, to expoſe their own Confeſſors to their deſerved penalty: Beſides, that *Speed pag:* 916. acknowledgeth, that the Catholick Lords were to have undergone the ſame barbarous fate with the reſt: to which we may add, that *Osborn* in his *Mem:* of *K. J. p.* 36. tells us, *that this Plot was the Treaſurers deviſe.*

Now if ſome Maſſes or Prayers were offered for the good ſucceſs of the Catholick deſign; what guilt can that imply, when the Catholick body knew of no bad deſign, (as is allready proved) and fixed all their hopes, only upon that good one, they then laboured at Court; *viz:. To obtain his Majeſties gracious releaſe from theſe afflictions they had long groaned under.* But let *M. S.*

remember, that this assertion is the sole fruit of his own fancy; and ready to sink (with many more of his conjectures) for want of proofe and Authority.

In fine, If there be still some *Protestants* of soe unreasonable a prejudice against the Roman Church; as to conceit, that she entertains a lurking sence, in favour of such Treasons, non-obstant her most Loyal Doctrines and Declarations: let such perswade themselves, that if there be any of her Members possibly to be wrought to future Treacheries, by the Charms of profit, ambition, blind Zeal, or otherwise, (which she prayes and hopes will never happen:) That these very men (when racked with the fear of instant damnation prompted them from such Principles as she handled their hearts with) will then unfeignedly declare (as *Salisburie*, *Dunne*, and *Jones* did, in the like guilt and 'extremity,) That they repent nothing 'more, then that they should ever be soe 'unhappily drawn, to practice disloyalty 'against the dictates of the Church, and 'their own Conscience: as *Holinshead* relates, *Chron: Vol.* 3. *p.* 1574.

M. S.

M. S. goes on nevertheleſſe, and tell us *pag.* 37. *That they encouraged Fryar* Clement, *to Murder* Henry 3. Who encouraged him *Sir*, the Roman Church? not ſuch a word; which though it was your theam to prove, you very wiſely left under the indeterminate notion of *they:* for it is plain, by what I have already ſaid, that the Roman Church abhorres, and puniſheth ſuch, individual Traytors, as ſeverely as any *Proteſtant* can wiſh.

But with what face could *M. S.* object, the treaſonable obſcure attempts of private men, if he had conſidered, that *England* hath ſeen whole Armyes of *Proteſtants*, inſolent enough to aſſault their King and his attendants; and that in open field; where every ſtroke they gave, might have Spill'd Royal blood, (for any thing they knew of an infallible diſtinction!) and this not by the inconſiderate impulſe of haſty paſſion, but by the deliberate Decrees of their publick Conſults; which encouraged thoſe multitudes, to repeat theſe rebellious attempts, until that cuſtome had hardened them, to become ſhamleſſe profeſſours of

of that monſtrous impiety, which made them conſenting Spectatours, to that abominable Stroke, which rob'd *England* (and the whole world) of the beſt Prince then Reigning: in ſo much that if the malignant votes of by-ſtanders had been transform'd into action; *England* had ſeen allmoſt as many King-Murderers in one day, as armed aſſiſtants! and thoſe, as profeſſed enemyes to Popery, as they were to the Royal Sufferer.

Well, *But a Roman Prieſt* (ſaith the Miniſter *p.* 39 after *Du Moulin*) is known, *who (when he ſaw that Stroke given) Rejoyced and ſaid, now our greateſt enemy is gone:* in the next *page*, *That a* Proteſtant *Gentleman heard the graveſt of a Company of Jeſuited perſons at* Roan *(after great joy for the newes of the Kings death)* to ſay, *that they had before threatened as much to the King, if he would not perform his promiſe (to re-eſtabliſh the Catholick Religion) which he having waved, they had now performed. Item*, He offers to juſtifie for truth, *that a number of* Jeſuits *were ſent the year before the Kings death, to conſult the Pope, and* Sorbonills, *if it were lawful to ſecure the*

the Catholick Cauſe in England, *by making away the King? which was anſwered affirmatively.*

Pittyful *Jeſuits!* your wonted wiſdom is turned into dotage, your ſubtil Contrivances into downright ſtupidity; the *Proteſtants* have outlived your prudence and conduct, the whole managery of your moſt important Conſpiracyes are weak, and childiſh; nor will they ever fear you more. *Du Moulin* and *M. S.* have diſcovered your profeſſed Polititians, to be crackd-braind blabs, tranſported Idiots, incapable of ſecrecy or common ſence; not wiſe enough to fiſh for *Minims* or play at blind-mans buff: this is your deſpicable condition (if what they object be true.) Firſt, you fell into a Childiſh triumph, to ſee the King beheaded, not being able to contain your joy. 2ly. you impudently, and moſt fooliſhly threatened the King to his face, though every boy knew, he could never be over-awed by you, either to conceal, or pardon, your Treaſonable threats of his deſtruction. 3ly. like ſhallow-brain'd tatlers, you ſwell with the pride of your own performance; and ſtick

not to divulge your own ſecrets, in preſence of your proteſted enemyes: 4ly. Like ſhort witted Changelings, you addreſſe your ſelves (for a confirmation of your deſign) unto the *Sorlonists* (your ſworn Adverſaries) who had ſo often before, declared ſuch attempts Rebellious and Damnable, as we have ſeen above.

But by the Miniſters leave, the Society is not yet grown ſo antiquated & ſilly a thing, but that all unbyaſſed men will rather ranck theſe pittyful informations, amongſt thoſe fancyful Dreames, which diſcovered *Jeſuits* in *Cromwels* and *Vaines Coates*; and Papiſts trayning armyes under ground. If there had been any more in the matter, they had been ſure to have heard of it ere this? for we cannot perſwade our ſelves that *Moulin* and *M. S.* are ſo great friends to Popery, or ſoe very bad Subjects to his Majeſty, as that they could be hyred to Conceal Treaſons, which they proteſſe themſelves to know, and to be able to juſtifie.

Now as the *French* Maſſacre cannot be call'd to mind without horrour, and Compaſſion,

paſſion, noe more can we peruſe the Hiſtory of thoſe times, without deteſting the long continued, and even then actually profeſſed Rebellion, of the *French Proteſtants*, which cauſed it: fleſh and blood hath averſion indeed, from ſeeing ſo many Malefactors go yearly to *Tyburn*; or upon hearing of ſoe many thouſand Rebels in the laſt Warres kill'd by the Kings conſent, if not command: Neverthleſſe the Law of Nations tells us, all Treaſons bear along with them the Actors condemnation; and prepare them for that merited execution, which (when circumſtances permit not to be performed, after the uſual formallity) ſometimes oblige Princes, to ſecure themſelves and their Kingdomes, by a more ſuddain and rigid diſpatch: and this is ſoe properly the caſe of that Maſſacre, that to all that read the firſt five Bookes of *Davila*, it miſſeth of the force of an objection againſt Popery.

That faithful Hiſtorian tells us, That the preſſing cauſe of that Cruelty, was their open Rebellion, during the Reigns of *Francis* the ſecond, and *Charles* the ninth; plotted by

by *Coligni* (who firſt threatned the King to ſigne them a tolleration, or to expect an Inſurrection of a 150000 men) which being denyed, they roſe in armes; and then having in *Charles* the nineths Reign forced a toleration, they (even whilſt they enjoyed that liberty) Maſſacred many Catholicks in *Paris*, burned the Church of St. *Medard*, Rifled Monaſteryes, and infinite like inſolencyes: would have ſeiſed on the Kings perſon; fought 4 battails againſt him, ſeiſed on many of his Towns againſt him; gave *Haverdegrace*, to Queen *Elizabeth*; brought in both *Engliſh* and *Germans* againſt their own Prince, *&c.* Can any wonder then, that ſuch a ſevere antidote ſhould be Choſen, againſt ſoe extreamly incorrigible an evil? and that this was the true cauſe of the Maſſacre, is acknowledged by *Petrus Carpentarius* (a *Calviniſt*) in *Epiſt: ad Franciſcum Portum.*

Nor doe I ſee any more reaſon, to blame the Pope, or any other wellwiſher to Monarchy and peace of Government, if with the horrour of ſoe great a bloodſhed, they joyned ſome joy (and even thankſgiving) for

for the deliverance of a Neighbouring King, and Kingdom, from thoſe rebellious diſorders. Beſides, experience convinceth, that it is natural to every party, to rejoyce at their brethrens proſperity in every Publick Concern; and even then, when it were unlawful, to have any hand in procuring it. And if all reformed Monarchs had ſtinted themſelves to this innocent part alone; their halfe brethren of *France* had never attempted it, nor thoſe of *Holland* ever really caſt off the yoke of obedience.

And if Popiſh Princes puniſhed the *Albigenſes*, (their Subjects) for their Rebellious Doctrines againſt Princes and Judges (as *Illyricus* in *Catal: teſtium ver: p.* 735. and 755. witneſſeth) for their actual Rebellions (as *Oſiander* in his *Epitom:* &c. *centur:* 16. *p.* 715.) to omit many other extravagancyes (for all which *Jewel* diſowns them in the *Defence of his Apology pag.* 48.) Muſt this incenſe *M. S.* his partiality, to ſwell his liſt of Popiſh Cruelties? let him tell us then by what Law it became abominable, in Popiſh Princes alone, to puniſh their

their Rebellious Subjects? but if the Miniſters ſingle will muſt be that Law, then let him accuſe the Apoſtles alſoe, as acceſſary to that Popiſh Crime; by aſſuring them; that the ſword was given them for the Chaſtiſement of ſuch Malefactours, *Rom:* 13. 4. 1 *Pet:* 2. *v.* 14.

And now *Sir*, when every thing lookes with its own face (having with a little help got quit of, thoſe forced Maskes and Viſards you miſrepreſented them with) what becomes of that ingenious engin of yours, with which you offered (in your 43. *page*) *to draw a Sea of blood from the See of* Rome?

How unjuſt appear your modiſh Clamours againſt Popery, for her conceited *Treaſons* and *Rebellions*; and how ill becoming thoſe Diſciples who learn'd from her, all they know of Loyalty or Chriſtianity? a truth I brought your Cardinal Reformers to Convince you of above? were not all Chriſtian Princes Papiſts, all their Chriſtian Subjects generally Papiſts, from *Conſtantines* time until the late riſe of *Lucher*? Yet doe not all thoſe ages afford us one complaint,

plaint, that Popery was guilty either of teacning or acting Treaſom, or any wiſe prejudicious to the right of Kings, and Governours. Again, what Hereſy of all thoſe ſince Chriſts time, (until this laſt age) doe you find, taxing Popery with *Bloody Cruelties?* which vereſyes to a ſerious reflectorr, the wiſe obſervation of Sir *Thomas Moor* in his *Meſſenger*: that it was the unparalled Rebellion and Cruelty of your late Reformers, in every Kingdom they appeared in, which provoked their reſpective Princes, to retort the like ſeverity in their own defence.

Thus is Popery enabled, to defy that new accuſation; and to Conclude with *Tertullian*, ſaying, 'That a Catholick 'Chriſtian is no bodyes enemy, much leſſe 'the Emperours; for (knowing him to be 'inſtituted by God) he muſt needs Love, 'Reverence, and honour him; and wiſh 'his, and the whole Roman Empires ſafe-'ty to the worlds end; for ſoe long ſhall it laſt. *Tertull. lib ad ſcapulam c.* 2.

But we muſt not conclude this point, until we have ſet the ſaddle on the right Horſe,

Horſe. We will now examine, whether our Confident Adverſaries have innocency enough at home, to put up ſoe heavy an Inditement, againſt their Mother Church. Let us conſult our firſt Evangelical Reformers, *Luther*, *Calvin*, and the reſt of thoſe fundamental Pillars of the Reformation; amongſt whom, that Superlative Yoak we now named, are by themſelves and others ‘ declared to be, The very Flower and ‘ quinteſſence of all Precedent Doctors or ‘ Fathers; the Angels of the New Teſta- ‘ ment; more knowing and enlightened ‘ then all the whole liſt of their Predeceſ- ‘ ſors; yea then even the Apoſtles them- ‘ ſelves. Thus *Luther tom. 7. in Sermon: de everſione Hieruſalem Fol.* 271. *& Epiſt: ad Argentinenſes anno.* 1525. *Muſculus in præfat in libellum Germ: de Diaboli tyrannide*; Beza *in præfat in novum Teſtam: dicat Princip: Cond: poſt: medium. Jacob* in his *Defence of the Treatiſe of Chriſts ſuff:* Printed *an:* 1600. *p.* 146. Thoſe firſt Meſſengers of truth, as *Jewel* in his *Apology of the Church of* England *part.* 4. *c.* 4. *diviſion* 2. and in his *Defence of the Apologie* Printed *ann:* 1571. *p.* 426.

426. No doubt then, the Doctrine and Practice of those heavenly Missioners and Founders of the Reformed Religion, will be the infallible square, and Standard of that Churches belief.

In this inquiry we shall see, that though better tempered and more refined Protestancy, abhorres the monstrous brood of Rebellious doctrines and practices, and would gladly shift it off to any else, yet those first Masters will not stick, to own the Child in its uglyest shape.

'Doth not *Luther* declare plainly, that 'mongst Christians no man ought to be Superiour to another: that none but Christ 'is Ruler over them. *Luther de seculari potestate tom: 9. Germ?* doth he not protesse 'that he will disturb the the publick peace, 'and even confound and destroy the Prince 'himselfe, *Luther loc: Commun: Class: 4. c. 30?* Doth he not add further, that we 'are exempted from all humane Lawes, by 'the Christian liberty given us in Baptism, '*cap. de baptismo?* did not his sworn Disciples (the Divines of *Magdeburg*) add their votes, and teach publickly, that in Case

of

of Religion, it was lawfull for ſubjects to reſiſt their Prince, even with force of armes as *Sleydan Luthers* ſcholler reports *Hiſt: lib. 22. Fol. 345?* and what Notorious Rebellions, and barbarous Cruelties they put in execution, immediately after theſe doctrines, the ſame *Sleydan*; and *Oſiander Cent. 16. p. 115.* and *Dreſſerus in part. 2 Millenar: ſexti: p. 656* doe informe us.

And doth not his fellow Apoſtle *Calvin* equall him in thoſe Godly doctrines, when 'he ſaith, Earthly Princes deveſt themſelves of their power, when they oppoſe 'themſelves againſt God, and therefore 'it is fitter a man ſhould Spitt in their faces, 'then obey them, when they grow ſoe ſawcy *Inſtit: lib. 4. c. 20. p. 10.* and *Comm. in Dan: c. 2. v. 39. c. 6. v. 2. 25.* Doth not Arch-biſhop *Bancroft* in his Book of *Dangerous Poſitions, p. 9.* tell us that *Calvin* taught it lawful for Subjects (if Princes would not) to reform Religion by force of armes? doth not *Sutcliffe* aſſure us in his anſwer to a *Supplicatory libel. p. 192.* that *Beza* in his *Vindiciæ contra Tyrannos*, doth give power to Subjects, even to depoſe and kill

kill Princes, if they impugne Gods Religion? doth not *Zuinglius lib.* 4. *Epistolar: Zuinglii & Ecalampaadi Epist: ombardo Somio &c. p.* 868. affirme, that Loyalty is not due, but upon condition, of an entire freedom in Religion?

Doe not *Buchanan*, *Knox*, *Goodman*, *Melvin*, and *Bilson* professedly maintain the same Doctrines, as zealously as any primitive truths, derived from their Original Reformers? as you may see at large in *Bancrofts Survey* of the *Pretended holy Discipline*: and *Hooker* in the *Preface* to his *Ecclesiastical Policy. p.* 34.

If your Curiosity lead you, to make an inquiry after the fatal Consequenses of these reforming Doctrines; I can assure you, those Zealous Gospellers could not contain themselves within the limits of mere speculation; but most eagerly advanced their wicked Principles in every Country, to an execution of the most horrid practices, of insolent Rebellion Bloodshed and Cruelty: in *France* for 30 years together as you may learn from *Osiander Cent.* 16. *p.* 115. 735. 599. *Sutcliffe* in his *Answer to a Supplicatory*

Libel p. 194. and the *Hiſt. of the Civil Warres in* France *printed at* London *anno.* 1591.

In *Germany* as *Dreſſerus* in *part* 2. *Milenar ſexti p.* 656. 658. &c. *Sleydan lib:* 18. *Fol.* 263. In *Swethland* as *Chitræus* in *Chron: ann:* 1593 and 1594. *p.* 74. 75. In *Holland* and the Low-Countryes, *Oſiander* in *Epitome Hiſtor. Eccleſiaſt: Cent.* 16. *p,* 801. 803. *Criſpinus of the Church eſtate. p.* 627. In *Scotland* as the *Hiſtory* of the *Church of Scotland* Printed by *Vautrouillier p.* 213. In *England* as *Wyats Rebellion*, *William Thomas* his *Conſpiracy* againſt Queen *Maries* life: witneſs *Holinſhead Volum* 3. *p.* 1104. *Compers* Chronicle *Fol:* 365. to omit the reſt.

Theſe horrid Broyles, and the depoſing of King *James* his Mother, *Holinſh: Hiſtory* of *Scotland p.* 387. 388. 391. And his Grandmother Queen Regent of *Scotland*, *Banerofts Dangerous poſitions*, *p.* 13. the violent excludeing *Sigiſmund* King of *Sweedland* from his Crown, *Oſiander Cent:* 16. *p.* 1115. the depoſing of King *Phillip* from his Dominions of the Low-Countryes, and ſetting up the Prince of *Orange* in his place, *Oſiander Epit: & Cent:* 16. *p.* 941 805. and the Emperour from divers of his rights in *Germany* known

to

to all the world: as alſo the temporal Lord of *Geneva* from his Soverainity there: *Sutcliffe* anſwer to a *Suplicatory Libel. p.* 194. Theſe Rebellious Uſurpations, and Injuſtices, (to omit divers others) were the monſtrous fruits of this New Goſpel.

Who could believe then, that it ſhould be a Chicken of this Cletch, that croweth out ſo lowd and hateful a diſdain of thoſe barbarous Maxims? *Quis tulerit Gracum de Seditone loquentum?*

Inſine, If the Miniſter had either underſtood this Original (and therefore Fundmental Doctrine of the *Reformed Church* & the quite oppoſite Doctrines of the Roman: or the difference between the received Doctrines, and the probable Speculations, of a few Emulous Schoolemen of the ſame Church: then had he no doubt, never proclaimed himſelfe Father of theſe abortive conceptions; bnt rather for his own Credit ſake, have ſuppreſſed the whole liſt of his rawfancyed *Wayes* and *Methods*; as groundleſſe and inſignificant pleas, againſt the profeſſed faith and practice of the Roman Church. But if non-obſtant his groſſe miſtake, he will

be ſo conſident to Preach or print any thing of this nature for the future; then may he expect thi penalty for his indiſcretion; that he ſhall be read & heard with impatience, without ever procuring the belief of one ſingle intelligent Pariſhioner.

And who would not have thought that his *Gunpowder-Theam* (the great work of the day) had now been over? and that his tyred Auditours might have gone to reward their own patience; with a good dinner at home, in ſtead of being dragged on to a further Martirdom, to hear the proviſional addition of all theſe following impertinencyes, which were ſtored up for no other end, but to commend his own Zeal, by a manyfold oppoſition to Popery; as alſoe, like an obedient ſupply, to wait his call, in caſe of lapſe of memory, or dearth of diſcourſe.

Who that ever peeped into *Tullyes Rhetorick*, could have perſwaded themſelves, that this days Taske and Text, could have begot all thoſe Motley Imputations, Slaunders, groſs miſtakes, and invectives, which make up the following bulk of *M. S.* his Booke? and all thoſe darted at the Roman Church, with

with as fiery an impulſe for the moſt part, as if *Samſons Jawbone*, or the wrath of a *Billingsgate Scold*, had been the diſcharging Engin.

If arguments will not obey him, to prove her guilty of *Treaſons*, and *Bloody Cruelty*, Railing muſt ſupply the place of reaſoning, and fill up the meaſure of his revenge: nor muſt that ſtorm end (whatſoever his tyred Lungs, or beaten Pulpit ſuffer) until he can gueſſe, by the conſenting lookes of the eaſyeſt part of his Auditors, that he hath, perſwaded them to believe, that *the Pope is Antichriſt*, and *preſent Reme the Seat of the Whore*: that *ſhe is guilty of Corrupting Scriptures, and Fathers*; that *her Doctrines are ſuitable to mens Carnal Inclinations*; that *Popiſh Miracles are feigned, and lying Miracles*; and laſtly (becauſe he thinkes it beſt to Cry Whore firſt) that *ſhe propogates her Religion, by belying and ſlaundering her Adverſaries*.

Well-fare the good natured Text, that is plyable to the humour of the Chuſer, and will ſuffer it ſelfe to be led to any ſervice, like a horſe in a halter. And well

worth the foreſighted Miniſter, that is wiſe enough to make ſuch a Choice: full well knew *M. S.* dow dangerous a thing it is, to deal with thoſe nigardly Ill condition'd Texts, which ſtarve a mans invention in Combating Popery, and render him Confoundedly tongue-tyed in a Pulpit; a boldneſſe that hath robbed ſome Miniſters of their repute and preferment?

Noe leſſe did his piercing eye diſcover, how this willing and wellliſed text (by vertue of a metaphorical quirke) might ground Commiſſions enough, to aſſault any thing that bore the features of *Ingratitude*, *Pride*, *Luſt*, *Cruelty*, *Apoſtacy*, &c. J, that it might be made a Magazine ammunition, againſt all Idolatrie and Superſtition; nay, that (if well ripped up) one might find it bigge, with all Doctor *Stilingfleets* Inditements, of fanaticiſme, or any thing ele of that nature; a text *infine*, of endleſſe proviſions for the Pulpit-inquiſition, or a Pope-Cuffer.

Yet (which is ſtrange) for all this exceſſive bounty of his text, his long trayned Zeal, and premiditated preparations of his Mini-

Miniſterial armour: the timerous ſallyes he makes, and the ſmall execution he doth, from his five new raiſed batteryes, demonſtrate him to be but a freſhwater Souldier; and ſatisfie all impartial Spectatours that Popery is a Creature of too generous a compoſure to be diſmaid, with peeviſh ſnaps of little Curres. For to deſcribe him in few words: Blind Zeal & Paſſion, (not judgement and diſcretion) are his conduct; he chuſeth his ſhot at random, and levels it as raſhly, by notorious Miſtake. In ſhort, his whole performance to the Learned of either ſide appeares ineffectual, and the beſt aſſault he offers, is either a Cowardly peckering, or a timerous retreat; as being Conſcious of his own incapacity, to give Popery a learned ſerious, and downright encounter; but the truth of this judgement will be more manifeſt, in the particular Examinations I ſhall make, of that unnatural brood he hath forced his text to be delivered of. And this being the uttermoſt execution done by our Preaching champion, my whole task will be, briefly to diſperſe that deluding miſt, he hath raiſed in the eyes of his illiterate readers: in

order to which, I advance to examine *M.S.* his firſt digreſſion from the work of the day, *viz.*

Chap. II.

His ſmall attempts to make Rome-*Chriſtian the Seat of Antichriſt.*

THe Vice of Ingratitude is of ſo Malignant a nature, that it increaſeth like a Canker in the heart of thoſe that bid it welcome, and thrives until it ſtrengthen its hold, with new products of its fatal attendants. *Its the Adverſary of grace, the enemy of ſalvation, and diſpeaſeth God above all ſinns*; ſaith St. *Bernard Serm:* 52.

The very light of Nature, poſſeſſed *Rome* Pagan with ſoe great an *Odium* againſt this Vice, that they rather ſubſcribed to that overreach of gratitude, which made them perpetual honourers of their *Capital Geeſe*; as the acknowledged Inſtruments of their temporal preſervation. A debt and juſtice our reforming Prodigals are ſo farre from repaying to *Rome* Chriſtian (their

(their Sole Mother and Directrice to eternal ſalvation) that they rather bid a Zealous welcome to every groundleſſe gueſſe, and ſuperficial furmiſe, that doth but ſeem to retort upon her, the revengefull Caracters of *Idolatrie*, *Superſtition*, *Antichriſtianiſme*, &c.

Farre be *M. S.* from ſoe prejudicious an overſight to his fame and proſperity, to degenerate from this worthy maxime. Nay rather then ſo; *Babylon* ſhall mean *Rome p. 7.* and *Rome* be the Seat of Antichriſt *p. 9.* and it ſhall be plain and obvious, (even to the meaneſt capacity) that St. *John* doth here Propheſie the Roman Churches total and eternal deſtruction, *p. 7.* And all this, though St. *John* never name *Rome*; and notwithſtanding that *M. S.* had but two lines before in the ſame 7th. *page* acknowledged, that much Revelation was neceſſary to underſtand this Book of *Revelation*. And nothing ſure but a ſuddain flaſh of the Spirit, or immediate revelation, could make ſo quick a change of his mind; and imbolden him, to pronounce ſoe magiſterially, of things impoſſible to be underſtood without a Revelation

tion; his own Rule forbids us to believe him, any more then we would believe thoſe, who talke of things they underſtand not: either part of this *dilemna*, will blaſt the whole Contrivance of his taske, laid in this *Second Chapter*.

Well Replyes *M. S. but St.* Auſtin, Tertullian, A Lapide &c. *ſay, that* Rome *is to be underſtood by* Babylon *in this Revelation*: I anſwer, the Queſtion ſtill returns, *viz*t. Whether they had Revelation enough (that neceſſary requiſit of his) to underſtand this *Revelation* by? which piouſly ſuppoſing that they had; you ſhall find the Fathers cited in great number by *A Lapide p.* 257. of his *Commentaries upon the Revelations*, to prove, that by *Babylon* St. *John* meant *Rome* Pagan; ſuch as it was under the 300 yeares perſecution of the Heathen Emperours, and ſuch as it ſhall be again, in the time of Antichriſt: and in his *page* 275. that he forewarneth Chriſtians, of the *Babylon* of thoſe two times by alluſion to that admonitſhment of *Iſaias* 48. and *Jeremie*) to fly out of Real *Babylon* deſtroyed by *Cyrus* and St. *Auguſtine* alſo expounds

pounds it, of the deſtruction of Paganiſme in *Pſal.* 149.

But *St.* John *writes a Phophecy* (replyes the Miniſter *page* 8.) *therefore* ſaith he, *he meant of* Rome *as now it is, and not of* Rome *as then it was.* A ſubtil man, and fit to Interpret *Revelations!* when you cannot Conceive that a Propheſie maybe truly ſuch, though it forete things to happen as well within 300 as 1600 yeares after the Propheſie made, The Author of the *Commentaries upon the Apocalypſe* (ſet forth in St. *Ambroſe* his name) may help your underſtanding, by telling you, *that this great whore ſometimes ſignifyeth* Rome, *eſpecially which at that time when the Apoſtle wrote this, did perſecute the Church of God*; and after, under *Nero, Domitian*, and the reſt, as *A Lapide* cited above proves from Antiquity: thus St. *Hierom queſt.* 11. *ad Algaſiam: Aug: lib.* 20 *de Civitate Dei. c.* 19. &c.

M. S. Replyes, *that Antichriſt is to ſit in the Temple of God, which was not true* (ſaith he) *of the Heather Emperours: Anſwer*, yes, *Caſar, Titus*, and *Adrian*, ſate in the Temple at *Hieruſalem*, in their Images or Statues

rues ſet up there, as ſome expound: Secondly, the Roman Emperours ſate in the Temple of Gods Church, as types and precurſers of Antichriſt: but more particularly all Hereticks as St. *Auſtin* underſtands it, *De Civit: Dei. c.* 19. For thoſe (as *Daniel* propheſied, *c.* 11.) riſe againſt the Churches truths. As our Reformers doe, Compiling all Condemned hereſyes into one Religion (as we have ſeen above) a fit preparative to welcome Antichriſt into the Temple of God, as no leſſe man then *Eſtius* in his 11th. *Oration* doth prove in particular. And how ſuitable precurſors for that man of pride your original Reformers were, let their own words evidence; the firſt boaſting, that neither *Auſtin*, nor *Ambroſe*; nor noe Doctor, Divine, nor Lawyer, ſince the Apoſtle times, had ſo excellently inſtructed and Confirmed mens Conſciences, as he himſelfe had done. *Luther in libro ad Ducem Georgium.* And the ſecond boldly affirming, that all the Ancient Fathers for 1300 yeares had, been blindly led with errour, *Calvin Inſtit. lib.* 3. *c.* 5.

But

But adds *M. S. Antichriſt was not then come whilſt* Rome *was Pagan.* *Anſ:* Noe, nor is not yet, if you ſpeak of the ANTICHRIST that MAN of SIN; concerning whom, your Learned *Thorndike* in his 2 *chap. p.* 11. acknowledgeth this Propheſie (concerning Antichriſt in the *Apocalypſe* to be unfulfil'd, unleſs *Mahome* be Antichriſt, as he thinks in his 3. *page* of his *Weights and Meaſures.*

However (concludes *M. S.*) *the Fathers thought, that* Rome *ſhould be the Principal Seat of Antichriſt, as the* Rhemiſts *confeſſe:* *Anſ:* Your Concluſion *Sir* had not been ſoe poſitive, if you had read *Irenæus lib.* 5. *Hyppolytus Martyr in oratione de mundi Conſummatione: Cyrillus Hieroſolim: Catecheſi.* 15. with many more brought by *Bellarmin lib.* 3. *de Rom: Pont: c.* 13. to prove, that *Hieruſalem* is to be the Seat of Antichriſt; which he there declares to be the true opinion, and proves it *ex profeſſo* though you in your 10 *page* had confidence enough, to declare him of a contrary judgement. And as injuriouſly do you ſay, *that the* Rhemiſts *confeſſe* Rome *to be the Seat of Antichriſt upon* 17. Revelations 5. For without any ſuch acknow-

acknowledgment, they only tell you, that whether Antichriſt have his Seat at *Rome* or *Hieruſalem*; yet even then, neither the Church, nor Pope of *Rome* ſhall be Antichriſt, but both be perſecuted by him: and perſevere ſtill viſible and eminent, in the Judgement of St. *Auſtin de Civit dei. lib.* 20. *c.* 8. & in *Pſal*: 70. and of *Calvin* himſelfe, *lib.*4. *Inſtit: c.*2. *parag.*12. Thus hath *M. S.* loſt the whole labour of his *Second Chapter*, without being able to Compaſſe; either his intended Coherency or Concluſion. We will now betake our ſelves, to examine the ſecond Monſtrous product of his Text,

Chapter III.

Whether the Church of Rome *hath Forged, and Corrupted Scriptures and Fathers.*

WHen Gods goodneſs firſt Elected thoſe ſelfe-exalted Sons of pride, *Korah*, *Dathan*, and *Abiram*, to that bleſſing, to be Diſciples in his ſervant *Moſes* his School; from whom (as from Gods own mouth)

mouth) they were to derive the Instruction of their faith, and all Religious dutyes; that Soveraign Master did by the vertue of his eternal justice, expect a due worship and obedience to himselfe, and Commission'd Vicar, in gratitude for so great a bounty: But when the repeated almes of that Patriarchal Care had furnished them, with a Competent Stock of Heavenly documents, the Pride of that Reflection screwed them up to a presumption, to quarrel with their Governours conduct, to point out his failings, to be better skill'd in Heavens Misteryes, and the exposition of his revealed will; and enslaved them at last, to the Tyrannie of that ambition, which made them attempt, to become Oracles and Tutors to their Divinely appointed Guides; and justly provoked the scorne of all Mankind, and Heavens exemplar Revenge.

Whether the dread of their punishment may concerne our first reformers, may be easily resolved, by the histories of their first Revolt from the Roman Church; in which they are represented, their punctuall imitatours in every particular.

There

There we may ſee, Childrens fingers grown bigger then their Fathers Loynes; the Schollar Controle his Maſter, the Pupil direct his Tutor; the Subject turn Ruler; & the meaneſt of her Diſciples *inſine*, grown inſolent enough, to ſtand in Competition with, and uſurpe the Office and Authority of his Mother Church! *o tempora, o mores!*

The Roman Church Corrupt Scriptures and Fathers *Sir?* aſſigne me any Competent witneſs upon earth, capable to evidence this inditement: who are her firſt accuſers, of what ſtanding or Authority? *the* Proteſtant *Church* quoth *M. S. whoſe cauſe I perſonate*: well, let us joyn iſſue then, and put the whole tryal upon theſe Convincing Quæries *vizt.* who taught *Proteſtants*, that there was a Book call'd Divinely Inſpired Scriptures, & which was it? or who taught *Proteſtants*, that ſuch fathers writt, and which were their true workes?

If you referre the matter to your firſt Reformers *Luther* in *ca*: 1. *Gal: tom.* 5. *fol.* 293. & in 16 *Johan tom* 4. *Germ: fol:* 227. *Whittak: Cont.* 2. *q.* 5. *c.* 14. *Dove of Recuſancy p.* 13. *Iames Andrews lib Cont. Hoſium p.* 316.

p. 316, (to omit others) all theſe do poſitivly acknowledge, that Papiſts taught you theſe, and all you know of Chriſtianity.

And this muſt ſtand for an undoubted truth, untill you can ſhew a viſible *Proteſtant* Church to take your inſtruction from, before *Luthers* time; which he himſelfe forbids you to pretend, *Luther* in *Loc: Commun: Claſſ:* 4. *p.* 51 ſoe farre, that *Bucer* in *Epiſt: ann:* 36. *ad Epiſcopum Hereford:* and others, do not ſtick to call him, the firſt Apoſtle of the Reformed Doctrine: which Doctor *Stillingfleet* acknowledgeth equivolently, when he grants *p.* 331. and 332. *of his rational account*, that they ſeparated from all the viſible Churches in the world: which being moſt true; as alſo that there was noe Viſible Church but the Popiſh Church for 1260 yeares before *Luther* (as *John Napper* upon the *Revelations*, *p.* 145. *col.* 3. *p.* 191. 161. *Parkins* upon the *Creed*, *p.* 400. and in his *Reformed Catholick*, *p.* 307 And *Sebaſtinus Francus* in *Epiſt: de abrogandis omnibus Statutis Eccleſiaſticis*: with many more do grant.) By what Rule then,

could *Luther*, or any ſucceeding diſciple of his, Convict the Roman Church, of corrupting Scriptures and Fathers; without obliging us at the ſame time, to doubt of all Scriptures, Fathers, and even all we know of Chriſtianity? for none of all which, neither you, nor we can pretend better Authority, then Her (as you pretend Creditleſs) Authority and conveyance.

But that we may better diſcern the Raſhneſs of *M. S.* his accuſation; let us put him to a ſtrict examination, by what Authentick ſtanderd he will manifeſt the Corruption of Scriptures?

Muſt it be, by comparing them with the Apoſtles Bible, bound up and recommended by our Saviour and them, for a Rule to all Chriſtian Poſterity? But alas! the world never heard of any ſuch Book; nor did Chriſt or his Apoſtles compile their writeings, or leave any injunction to doe ſoe: but left them diſperſed, in ſeveral & extreamly diſtant places; whither they had upon emergent occaſions writ them by parcells.

Muſt

Muſt it be done, by reducing them to the Teſt of thoſe Originals, afterwards Collected, by the Zeal and Care of the ſingle Paſtors of thoſe ſeveral places? But theſe are quite loſt; as your *White* in the *Defence of his way. p.* 260. and Doctor *Stillingfleet* in his *Rational account p.* 215. and others, are forced to acknowledge with Roman Church:

Doe you appeal to the Copyes of thoſe Originals, tranſcribed by fallible men? But St. *Ambroſe* in *præmio ſuper Lucam*; and *Hierom lib. de Scriptor Eccleſiaſt: p.* 346. and 350. tell you that even in their time they ſaw them very numerous, different, and ſuſpected.

That the *Hebrew* Doctors Corruped them, all theſe following; *Porchetus* 1 *part: Victoriæ contra Judeas c.* 15. *Euſebius lib.* 4. *Eccleſ: Hiſt: c.* 17. *Juſtin* Martyr in *Dialogo cum Tryphone.* Cited by *Euſebius, ubi ſupra.* do affirm it: which alſo is granted by *Luther* in *Iſai c,* 53. and *Calvin Inſt: lib.* 1. *c.* 13. *paragraph* 9. a thing ſo well known to St. *Hierom,* that he thought it not ſafe, to recurre to thoſe *Hebrew* Copyes, where

the Septuagint differs from them: thus *Hierom lib. 2. Comment: in Epist: ad Galat: c. 3. ad verba maledictis omnis &c.*

And that the *Greeks* notoriously Corrupted the New Testament, you may learn from *Irenæus adversus Heres: lib. 1. 29. Euseb: lib. 5. Eccles: hist: Hist: c. ultim: Basil lib. 2. Cont: Eunomium: Ambr: com: super Epist: ad Rom: c. 5. & in præmio primi: lib. sup: Lucam Origen in comm: super Epist: ad Roman: Hierom, in præmio super Epist: ad Philem:* this last telling us, that *Marcion* and others had changed and corrupted many Epistles of the New Testament; which *Dalle* acknowledgeth, *p. 63. de usu Patrum*; as also *Beza* in his Annotations upon the 10. *Matt an.* 1556. saying *the Original* Greek *of* Luke 22. *and others, are not the same as were pen'd by the Evangelists.* Thus much in general, not to instance those infinite ways in particular, by which they were Corrupted, as by the ignorance of Scribes decayed or moth-eaten Copyes, which caused mistakes; and Six hundred other wayes of Corrupting Copyes, intimated verbi-

verbatim by Minister *Dalle de usu Patrum cap. 4. initio.*

If you recurre to the translations of those Original Copyes; how can they be the certain Rules; supposing this loss of the Apostles *Autographa's*, and Corruption of their Copyes? Seccondly, *Whitaker* ‘ *lib. 2. de verbo dei. c. 3.* tells us, that the ‘ *Greek* Translation which is now in use, ‘ is not that true Translation of the Septuagint (which saith he is lost) but a ‘ Gallamafrie of Corruption. Thirdly, Though the true Copyes were extant; no Translator, but he that is assisted with the same Spirit, that first dictated it, can (when he hath done the best he can) pretend without a great arrogance, to put the word of God into our hands, which *Whitaker* grants, *Cont: 1. q. 2. c. 9.*

In this perplexing uncertainty, by what undoubted meanes, can the Minister (or all *Protestants* living) satisfie any rational man, that the Popish Church hath Corrupted Scriptures? on the contrary, hath not She (as I have proved from your own men above) been the only visible Church,

ever since those forementioned Corruptions they suffered, by the *Jewes*, *Greekes*, &c. Was it not She that first received & planted Christianity in every Nation? as Bishop of *Calce-don* and *Stapleton*, prove at Large: the former in his *Providential Ballance*. The Second, in his *Fortresse of Faith*? it was then either She or none, to whose trust was Committed, the keeping of those Sacred Monuments of Scriptures and Fathers: it was the Roman Church or no Church, that during all those succeding ages until *Luthers* time, enjoyed the blessing of Christs promises, *to be led into all truth*, *John* 14. 26. it was She or none, that was all that time, *the Pillar and ground of truth Tim:* 3. 15. It was She or none, that was to be heard under the penalty of a Curse, *Mat:* 18.17. and consequently She or none, whose Divinly inspired Zeal and industry, was able to rescue those precious Legacyes of Christs written Word, and Fathers, from the Sacrilegious attrempts of *Jewes* and *Heretickes*; restore them to their primitive purity, and warrant them to all Posterity. A reflection, which no doubt extorted this

this confeſſion from Doctor *Field lib:* 4. *c.* 20. and *Whitaker Cont.* 1. *q.* 3. *c.* 5 (to omit divers others) that they receiued the Au-
' thors, number & integrity of the Canoni-
' cal Bookes by tradition. And that they
' cannot be known any otherwiſe then by
' the Churches Authority, *Chillingworth c.*
' 2. *n.* 3. and *Whitaker lib:* 1. *de Scriptura*
' *p.* 46, do plainly affirm.

It is the Churches Athority alone then, that of all the Powers under Heaven, is the fitlyeſt quallified, both ſupernaturally, and naturally, to reſolve thoſe important inquiryes, which are the true Copyes of Gods Words? or which are Orthodox Fathers, For beſides thoſe extraordinary helps, She can ſtep a natural path to that aſſurance, by ſelecting ſuch Copyes, as beſt ſuite that undoubted teſt of her firſt receiued, long continnued, daily repeated, and therefore unchangable Doctrines and Practices. What Author ſoever is ſouud diſſonant to that Primitive plantation, She is Authorized from Heaven to reject, with St. *Pauls* anſwer, *the Church of God hath no ſuch Cuſtome*, 1 *Cor:* 11. 16. He that denys

Her this priviledge, never calld to mind, that She stands in Gods stead, *Luke* 10. 16. *Augustin de unitat. Eccles: c.* 19. and is not only Commission'd, to govern her Subjects *Acts* 20. 28. but they injoyned to obey, *Mat:* 18. 17. *Heb:* 13. 7. 17. and ought first to prove, that She is not the Church of God; before he deny her that infallible Authority for which alone. St. *Austin* professeth, he believed the Scriptures She proposed, to be the word of God. *Aug: Epist: fundam: c.* 5.

Now our late Reformers no less Conscious of the formentioned difficulty, to discern true Scriptures from the Corrupt and Illigirimate; (but wanting the advantage of a Visible Church of *Protestant* Predecessours; as well as due obedience to the Roman Church their Schoolemistriss in Christianity) find themselves confounded in a Labyrinthe of doubts concerning the election of this fundamental Rule: some hurryed along, by the dictamen of their single fancyes: Others driven by the impulse of the Spirit of discretion; all ransaking antiquity,

tiquity, in queſt of Conceited Originals: each chuſeth what he fancyes moſt, and makes a Rule of his own tranſlation; Idolizing his own hand-work, until better information admoniſh him of his errour: thus multiplying Gods revealed will, and making it as various as their fancyes; ſcandalizing the world, with their contradictory, and incoherent Editions! and never deſiſt from the vanity of their fruitleſſe attempts, until they expoſe themſelves, and their Religion, to the deriſion and contempt of their own, and Roman Churches obſervers,

It was the truth of this reflection, which forced their moſt renowned Champions, to condemn their own; and to preferre our vulgar Edition, before all others thus expreſly, *Beza in præfat: novi teſtam: an. 1556. Carolus Molinæus in Luk. 17. Taylor Libert: of Proph-ſying, ſect. 4. n. 9. Couel* in his anſwer to Mr. *Bruges, p. 94. Paræus Colleg: theolog. 2. d. 1. & 14.*

And dares our Puny Miniſter *M. S.* give the lye to all thoſe his ſo farre Superiour Maſters, as well as to the Church of God? by what Authority doth he, and his Mother-

rome

rome associates undertake the Office of Censurres, to Correct and teach them all? may we not justly upbraid such peremtorylie arrogating Masters, with St. *Austins* words against *Manicheus? lib. de utilitate Credendi. c.* 14. *tom.* 6. which though I am very averse, from raising new bulkes for the Presse, by transcribing already Printed Authors,) I will nevertheless, once again thwart my own humour, and put down verbatim, for the satisfaction of such Readers, as have no means to examine it. But ‘ as concerning Scripture (saith that great ‘ Doctor) it being new and strange, it be ‘ commended of a few, without reason to ‘ Confirm it, then not the Scripture, but ‘ they which commend the Scripture are ‘ believed; therefore, if ye, being so few ‘ and unknown, recommend Scriptures unto ‘ us, I have no mind to believe you; upon ‘ which (to prove the Authority of Scrip- ‘ tures) you presse us, with the known ‘ multitude of Christianity, and received ‘ Authority: away with this impertinency, ‘ and itch of Authority; should you not ‘ have rather Counsel'd me, to enquire

‘ out

'out the head Rulers of this known mul-
'titude, moſt laborioufly and diligently;
'that by them I may be inſtructed concern-
'ing the Scriptures; without whom, I
'ſhould not know of any Scriptures to be
'Learned? but as for you, return to your
'former inviſibility; and deceive none,
'under the notion of teaching them truth;
'which truth you would rob thoſe of,
'whoſe Authority you grant and confeſſe.

And this may ſuffice, concerning his taxing our vulgar Edition with corruption; which if any friend had premoniſhed him of; it would no doubt, have prevented that blind boldneſſe: and if duly Conſidered, undermines all thoſe petty inſtances, marſhall'd up for proof of his accuſation; ſome of which, I will nevertheleſſe call to tryal; that by the diſcovery of their weakneſſe, the Reader may learn to contemn the reſt, as pedantick and inſignificant.

His firſt Inſtance then is, that the Vulgar Latine puts the word *ſhe* for *it*; *Gen.* 3. 15. which he rants, and tells the world is con-

contrary to the *Hebr: Septuag: Chald: paraph: Targ: Onkel: Hebr: Samarit: Syriack*, and *Perſick verſions*. O what wonderful things *M. S.* hath heard of! Magiſterial man of tongnes! even eight-Cleft! a Child of *Babylon* ſure, born about the time of its Confuſion; and ſupernaturally preſerved ever ſince in tereſtrial Paradiſe, with *Enoch* and *Elias*, againſt theſe later times of Anti-chriſt. But I muſt needs blame his imprudence, for uttering ſuch frightful words from the Pulpit, in the preſence of bigge-bellyed Women and Children.

But in good earneſt *Sir*, what certainty can you gain by recurring to the *Hebrew* Copyes, conſidering what I have ſaid above? calling to mind alſo, that the Combination and diſpoſition of *Hebrew* letters, may be taken in quite contrary ſences, without a moſt exact application of the points; as, *bl* may be taken for *bal*, *bel*, *bil* or *bul*, which no body can determine, without putting a right vowel, to expreſs the meaning of him that writ *bl*; now theſe diſtinguiſhing points or vowels were not put

put to the *Hebrew* Copyes, until more then 400 yeares after our Saviours paſſion; and that by the *Jewes*, whom both *Luther* and *Calvin* accuſe, to have corrupted the text: *Luther enar*: in *Eſa*: *c*. 9. *Calvin* in *Zach*: 11. and *Inſtit*: *lib*. 1. *c*. 13. to omit the Fathers I have brought above to this purpoſe.

Secondly, Were not all thoſe Fathers, *Victor*, *Alcimus*, *Auitus*, St. *Chryſoſt*: St. *Ambroſe*, St. *Auguſtine*, St. *Gregorie*, Reverend *Beda*, and the reſt (cited by the *Rhemiſts* upon this place) as well acquainted with thoſe Verſions as our Miniſter? and yet they all read (*ſhe*) inſtead of (*it*.) Thirdly It is falſe, that the vulgar Latine reads ſo abſolutely: for ſome Editions have (*it*) for (*ſhe*,) of ſo little concernment is this wonderful Objection.

The next doughty Inſtance againſt the Vulgar Edition is, *Gen*. 4. 13. (and to the ſame purpoſe *Het*: 13. 16.) that of the word *Merit*: which ſame word nevertheleſs was uſed by *Primaſius* (St. *Auſtins* Schollar) in this very text; as alſo by St. *Cyprian* and others: and the ſame *Greek* word, is thus tranſlated by themſelves, *viz*. *to be worthy*,

or

or deſerve, *Heb*: 10. 29. If he had read Biſhop *Ushers* anſwer to the *Jeſuits Challenge*. *p*, 500. of *Merit*; he would not have excepted againſt the word *Merit*; which *Uſher* there acknowledgeth to be frequent in the Fathers, and inſtanceth St. *Auſtin Serm*: 49. *de tempore*, ſaying, St. *Paul Merited pardon*. In ſhort, Confine it to the moſt rigid ſence that *Uſher* doth allow of *viz*: *to obtain*, *procure*, *or find*; to which do but allow us to add *God*, or *Heaven*, (as in St. *Pauls* text here) and the Roman Church will require no other Merit.

His other 4 Inſtances are of the ſame ſtamp, and are found confuted by *Bellarmin lib*. 2. *de verbo dei*: *Rhemes teſtamen*: and *defenſione decreti Trident*: *ac ſententiæ Bellarmini*.) where you may find our Latine Edition vindicated in every particular. To them I remit my Reader; for Printing of Popery is dear and dangerous, which makes me altogether decline the repeating of ſuch things, as may be already found, in known, and every where diſperſed Authors: only I muſt add, that if *Viega*, *Brixianus*, or any other ſingle man, conceit

it

it to contain any Corruptions againſt faith and good life; I will with the Church of God, and the above cited *Proteſtant* Doctors, condemn theirs, as well as *M. S.* his raſh conjectures.

But his ill will to Popery tranſports him, to inlarge his Inditement againſt the Roman Church: and her Corrupting of Ancient Fathers alſo, muſt be the Second part of his Charge: but who that hath read any thing of Antiquity, can forbear to Check his boldneſs, and deride his groſs miſtake?

Hath he never learned, that the Fathers (as well as Scriptures) have ſuffered infinite corruptions, by ignorant tranſcribers, as St. *Hierom* acquaints us, *Epiſt.* 28. *ad Lucin: tom.* 1. *p.* 247. as alſo by bookeſellers, who vended vile workes, under the names of Renowned Fathers, for gain ſake; *Hierom Apol: Cont: Ruſin: tom.* 2. *p.* 332.

Secondly, That divers Fathers have writ erroniouſly (even in things of importance) acknowledged by St. *Hierom Epiſt. ad Theophil: adverſus Joan: Hieroſolimit: n.* 2. *v. g. Juſtin* Martyr in holding the *Milenarian* He-

Hereſy *Cont: tryphon: p.* 307. *Irenæus* in denying, that any went to Heaven before the day of Judgement *lib.* 5. *Cont: hæreſ: c.* 26. *Cyprian* in rebaptiſeing Heretickes *Epiſt* 74. *ad Stephan & alibi. Origen* denying eternall damnation *Hilar:* in denying that our Saviours body was paſſible, or ſubiect to paine; *Hilar: de trinitate lib.* 10. *fol.* 63. to omit the reſt.

Thirdly, Hath he never heard, that ſome of them have been Corrupted by Hereticks, in thoſe very things wherein they erred not! as *Anaſtaſius* the Popes *Librarian* in his Epiſtle to Pope *Adrian* prefixed to the 8. th. generall Councell *page* 186. *Euſeb. lib.* 4. *cap* 22. do affirme: which alſo the 6. th. Councell of *Conſtantinople action* 8. convicted *Macharius* and others of. And likewiſe in the 7th. Councell *act.* 4. and is much Complain'd of in *Præfat:* in 1. *T. Concil: edit. Rom: ann.* 1608. and non-obſtant all this, muſt the whole guilt be fixed upon the Church of *Rome*, with ſo confident an affirmative, that *She* hath corrupted the Fathers? but if ſo groſs a miſtake lead his cenſure, to make him

tall

call her *a Corrupter of Fathers*, when ſhe uſeth her wiſdome and diligence, to redreſſe and Correct thoſe Original, or accidental errours: he will I hope ſoon reform his errour by reflecting, that then all their reforming Tranſlatours *Luther*, *Calvin*, *Beza*, and the reſt, as alſo their laborious *Poliglott*, muſt (by the ſame conſequence) be called Corrupters too, for making new Editions, contrary to ſome ancient Copyes.

What remains then, but that he muſt acknowledge; that the Roman Church in ſoe doing, executes her Office, acts a careful part; and manifeſts her ſelfe, the true Mother of Gods Children?

Is not She alone Commiſſion'd to govern and feed Chriſts flock, *Acts* 20. 28? Is not She to give an account of the Souls of her Subjects? *Heb:* 13. 17. Is it not Her Charge to take Care to preſerve unity of faith? *Epheſ:* 4. 14. to carve due food for her Children, to ſecure them from alluring poiſons; and in ſhort to keep errour and Hereſyes out of doores?

Again, is not every ſingle Catholick the Churches Subject? and her Writers the leaſt, (and therefore the moſt inconſiderable) part of her Charge? is it not juſt and neceſſary then, that if this few of her thouſands of Paſtors divulge their judgements of Church matters, that the governing body by vertue of their Paſtoral office, ſhould pick the bones out of ſuch daintyes, until they become wholeſome food for innocents?

Who then but the Church hath Authority to take account of their words, and writings, even to Cenſure and Stigmatiſe each ſingle Book or diſcourſe, that may indanger ſeducing ſcandal; by juſtling with the fix'd platform of her firſt Received faith? in ſuch caſe her judgement is an obliging Law, by force of her Divine Commiſſion; and her Decree (by the conſent of all Antiquity) is their damnation, if it be not rewarded with obedience. For the writings of ſingle Biſhops (if they miſſe of truth) may be corrected by the greater Authority, of other Biſhops, and Councels, *Aug. lib. 2. de baptiſm: cont: Donatiſt:*

natiſt: *c.* 3. becauſe the whole is to be preferred before a part, as he ſaith, *c.* 9. *ibid.* and a Councel of the whole Church before the particular Councel of St. *Cyprian*, *ibid*: the Authority of ſuch a Councel, ought, to ſtop the mouths of all, or make them Hereticks, if they doe not acquieſce, unto it; ſaith *Athanaſius Epiſt*: *ad epictet*: which *Vincent*: *Lyrinenſis*, confirms in this pithy 'Counſel, that if an errour be held by 'two or three, or a whole Citty, or Pro-'vince, we ſtill preferre the Decrees of 'the Univerſal Church, *Vincent lyr adver-'ſus prophan*: *hæreſeon novationes*. *c.* 4. and *Irenæus* acquaints us, with the Rule of the Churches judgement, when he ſaith: 'thus judging by the tradition, which 'we have received from that greateſt, 'moſt ancient, and moſt known Church of '*Rome*; founded by the glorious Apoſtles '*Peter* and *Paul*; we Confound all, that 'deviate from the truth, *Iren*: *lib.* 3. *adverſus hæreſ*: *c.* 3.

This Method of trying all things by the Churches ſence, was the undoubted max-

ime of Antiquity: it was the belief of this truth, which overſwayed St. *Auſtin*, to ſubmit to Scriptures upon Her bare word; as I inſtanced above; and to engage for St. *Cyprians* ſubmiſſion, if the truth of the queſtion had been eſtabliſhed in his time by a general Councel, *Aug: lib.* 2. *Cont Donat: c.* 3. *&* 4. It was that cauſed St. *Hierom*, to ſacrifice his will to the Churches Placitt (in the point of Conſubſtantiallity of the Son) it pronounced by Her Chairman *Damaſus Hierom Epiſt: ad Damaſ: Papam.* And obliged Abbot *Joachim*, to preſent his workes to be approved, by the judgement of the Apoſtollical See, *Concil: Later: ſub Innocent* 3. *de ſum: Trin: c. damnamus*: the neceſſary, and Schiſme-ſupporting diſlike of which Maxime, in your firſt diſſenters from the whole Viſible Church (Confirmed ſince, by thoſe ſuitable Statutes of your 20th. and 21th. *Article* of the 39. which undermine the Churches Authority, and ſubject her to the judgement of particulars) hath emboldened allmoſt every ſingle member, to ſtand in Competition with any Churches judgement;

ment; to become his own Carver in Religion; and (as woeful experience hath taught you) to confound your firſt platform, with infinit Sects and Diviſions.

Is it now high time, that *M.S.* ſhould Cry the Church mercy, for his either willfull, or ſhortſighted miſtake, in calling Her reſtoreing and Correcting of Fathers, *the Corrupting of Fathers*? as alſo for thoſe Childiſh Inſinuations of his *p.* 18. and 19. where he preſumes to perſonate one of the Roman Churches Privy Counſel, and whiſpers you in the ear, that Her chief deſign was, to ſtop Antiquity, from ſpeaking one ſyllable againſt Her, or for *Proteſtants*. A deep reaching man! but it will be worth his while to be informed, that this ſame complaint hath been in the mouths of Jewes and all Hereticks, ever ſince Chriſts time; even whilſt they themſelves were acting that ſame Sacriledge, they inſolently taxed the Church with; as he may learn from the Examin of my former Citations; and alſo from his own *Dalle De uſu Patrum*.

The ſumme then of his accuſation is, that the Roman Church took thoſe corrupt Fathers in hand, to make them ſpeak ſuitably to her Doctrines; and I am confident, noe impartial conſiderer will ever condemn her for this charitable undertaking; as long as he can not point us out, any other Church of continued Viſible Succeſſion ſince the Apoſtles times: the motive of Her purging Fathers being (as he cites *pag.* 23. out of her own mouth for his confutation) *that there ſhould be no ſpot, which might infect the minds of the ſimple, with the ſhew or likeneſs of falſe Doctrine.* And the *Proteſtants* ſure are more beholding to Her, then to wiſh her ſo blind and careleſſe, to ſuffer errours to mix with her Orthodox Traditions.

Again, to ſuſpect them corrupted to multiply witneſſes for Popery (as he imagines) is groundleſs; for thoſe very Fathers whoſe ſingle ſayings or corruptions She corrects, afford very plentiful prooſes of the Roman Churches faith, from thoſe ſound parts, which are neither call'd in queſtion by Catholick nor *Proteſtant* Church:

Church: who ever will take pains to peruſe *Stapleton*, *Harding*, *Bellarmin*, *Perron*, *Eckius* (to omit a hundred more) will find their legitimate parts, conſpiring with the whole body of undoubted Antiquity, in vindication of the Roman Religion.

A truth ſo well known to the firſt Reformers, and their Succeſſors, that they have entirely condemned, and rejected the Fathers, both in general and in particular 'as blind, ignorant, and full of errours; 'thus *Luther tom: 2. wittemb: an. 1551. lib. 'de ſervo arbitrio p. 434. Colloq: Commenſ: 'ca: de patribus*: as declining the Purity 'of Chriſt, *Calvin in Epiſt: Pauli ad Heb. 'c. 7. v. 9.* Laying the ſeeds of Superſtition, *Calvin Inſtit: lib. 4. c. 12. ſect. 19. 30.* as too much on the ſide of Popery, *Humfred: de vita Jeweli. p. 212. Fulkes* retentive againſt *Briſto p. 55.* and ſubſcribed unto by *Wotton* and *Whitaker*. the former ſaying the Fathers are not for us: in his defence of *Parkins p. 491.* the latter affirming the Popiſh Religion to be a patched Coverlet of Fathers errours; *Whit: Cont. Duræum lib. 6. p. 423.*

To these (if my resolution of brevity did not restrain me) I could add a whole Catalogue of Chief *Protestants* answers, to our instances of Fathers, which would evidence, that they rejected them not, (as corrupted by us,) but as being totally for us, almost in every point of Controversy, by their own Doctors Confession.

And now I humbly conceive, that to trouble my self and blot more paper, with answering his 4 small timbred Instances of Conceited corruptions, will be a needless wast: for having by this blow at the root, undermined his plantation; the leaves must needs run the same fate: yet I will offer him fair play; that, when he can pitch upon any Rule and Judgement in the whole world, sufficiently qualified, and Authorized, to stand in competition with the Rule and judgement of the Roman Church; then will I subscribe to a joynt reference, about the examination of these, and all other pretended objections.

No more *Sir* to this point, but a friendly fillip for that frequent oversight of yours

which

which will endanger to perſwade the world, that *Proteſtancy* is very ill befriended, when you are forced to employ your own Writers to ſupply the place of Authorityes; an obſervation which forceth me to acquaint you, that I do no more Credit what your Doctor *James*, *Chamier*, *Mourney*, *Uſher*, *Rivet*, *Cambden*, *Sands*, *Andrewes*, *Sleidan*, and the reſt, (alleadged by you in this Book) doe advance againſt the Roman Church; then I doe expect *Proteſtants* ſhould believe Popery to be true, or any book of the Fathers falſe, merely becauſe *Bellarmin*, *Coccius*, or any other Catholick Author ſaid ſoe. Soe that, ſo long as the rejecting of ſuch Authors, doth not rob them of Credit with you; to produce them againſt you, will be as effective, and legitimate, as *Proteſtants* arguments (ſometimes brought from the *Apocripha* Scriptures, or *Trent*, againſt the Roman Church; and hath no more appearance of Forgery, then *M. S.* his third *Chapter* hath, to have been moulded in reaſons forge. My next task is to aſſault his third quodlibet, with an inquiry.

Chap-

Chapter IIII.

Whether the Doctrines of the Roman Church, be ſuitable to mens Carnal inclinations?

THe wiſdomeof Heaven never appointed, nor the world ever enjoyed, any belief or Religion ſoe true, and holy, which hath not either by the miſtake of the ignorant, the emulous pride of the envyous, or by the miſconſtruction, lapſes and deformity of its looſe Profeſſors, been made the ſtumbling block of ſcandal, and object of contempt.

Thus the heavenly inſtitute of the Ceremoniall Law, and Jewiſh Synagougues, was perſecuted with domeſtick repinings; *Num*: 16. as well as the reproach of Gentiles; thus was Chriſt himſelfe, and that Sacred faith he taught, made a ſcandal to the Jewes, and fooliſhneſſe to the Gentiles: and by the ſame unhappy meanes, have the Primitive truth, unſpotted purity, and incomparable Sanctity of the Doctrine, and pra-

practices, of the Roman Church, been woefully obſcured and miſrepreſented, both by Ancient and Modern Aliens and Hereticks. But whoſoever peruſeth theſe her Eſſentials in their natural dreſſe, will ſoon ſubmit to that charming excellency, which manifeſts their heavenly deſcent.

Examine Her Councels, Catechiſms, Pulpits, (for theſe (as I ſaid before) are the only Rule of our faith) or any ſingle Family of her Subjects; and they will unanimouſly aſſure you, that ſhe laboureth nothing more, then to imprint theſe fundamental Maximes in her Childrens breſts; *vizt. that they ought to love God, with their whole heart and ſoul; and their neighbour as themſelves*, Luk: 10. 27. *and work their ſalvation with fear and trembling*, Phil: 2. 12. *that he that hopes for Heaven, muſt neceſſary keep Gods Commandements*, Mat: 19. 17. *renounce the worlds alluring charme, and walk the ſtrait and narrow way*; Trident. Seſſ. 6. can. 18. and 20. *that none flatter themſelves, with a confidence to be ſaved by faith alone, without living ſoberly, juſtly, and piouſly.* Trent. Seſſ. 6. cap. 11.

From

From the dread of this frequently inculcated Doctrine, followes an absolute neglect of flesh and blood; temporal pleasurres have no relish, where these maximes are laid to heart; hence those extraordinary solicitudes, to hold fast this narrow path: hence those Legions of her Heavenly inspired Children (resolve to secure their shares of Eternal felicity) bury themselves alive in solitudes and Monasteryes; espouse mortifications, study death and Eternity, until they have consumed themselves to a fit size, to passe the needles eye: hence the body of her Children soe infatigable in their devotions, as fearing themselves idle, when they are not acting that main Concern: so just in their dealings, so cautious in their words; so circumspect in their actions; so charitable to all men. It was this feeling consideration, that empryed Catholicks purses, to fill the world with those pious Monuments of Churches, Hospitals, Schooles, Bridges, &c. as Sacrifices to their Creator, and workes of mercy to their Neighbours. It was this prudent fear, instituted so long and frequent

quent Faſts, to ſubdue interpoſing fleſh and maintain the ſouls preeminence; and converted ſo much time into Holy-dayes, to be conſecrated to its Maſters praiſe: allmoſt each particular of which, is aſcribed to the Roman Church, by the *Proteſtant* Centuriſts, *Cent: 7. c. 7. Col:* 181. *lin.* 15. and all theſe following: voluntary poverty, obedience, auſterity, chaſtity Charityes, miracles, are acknowledged by our Miniſter in his 113. *page,* to be found in the Roman Church: 'tis the fruit of this Catholick Doctrine infine, which hath ſince Chriſts time, conveyed ſo many glorious Saints to their happy home, and filld Heaven and earth, with the praiſes of God and his Roman Church.

Here you have a true Mappe of the tree and his fruites: the Roman Churches Doctrine; and its long experienced effects to wit: the fear of God, a reſolute deteſtation of Vice, and conſtant perſeverance in all vertues and holyneſſe of life: which evidenceth *M. S.* his either want of knowledge or injuſtice; in fathering theſe extra-

extravagant Caſes upon ſo holy a principle.

But the Child ſhall not be loſt for want of a father. *M. S.* his inditement (of teaching Doctrine ſuitable to mens carnal inclinations) is very applicable, and with a little help, will father its ſelfe by reſemblance.

There is a Church in the world, which the Miniſter will not diſown; whoſe firſt Founders intailed upon her, theſe fundamental Doctrines; that the ten Commandements belong not to Chriſtians. *Luther Sermon: de Moyſe*; approved on by *Whitaker lib. 8. contra Duræum ſect. 91. Luther in ca. 2. ad Galat. tom. 5. fol. 227. Calvin de vera Eccleſ: reform: p. 319. Brentius in explicatione Catechiſ: wittemb: an. 1552. p. 214.*

That it is Hereſy, to require good workes to ſalvation, *Luther Sermon de piſcat: Petri in poſtil: germanica part 2. fol. 154.*

That noe ſin but incredulity can damn a man how much ſoever he ſin, *lib. de capti: Babylon: cap. de baptiſm: Beza* and the Church of *Geneva* in their confeſſion *fidei cap. 4. parag. 20.* That

That the Commandements are impoſſible to be kept, *Confeſſ: Auguſtan c.6. Apologia Anglica in Syntagmate Confeſſ: p.* 123. *Luther de libert. Chriſtiana. Tom:* 2. *fol.* 4. *Calvin in antidot: Concil: ſeſſ:* 10. *cap.* 12. *p.* 284. *Whitaker lib.* 1. *Cont Duræum ſect.* 9.

To theſe *Sir* I could add a large catalogue of your others doctrines, which as you ſay in your 46 *page foment debauchery, looſe the reines to all vices, and deſtroy the very end of preaching and Chriſtianity.*

And what Godly fruites have ſprung from this hopefull ſeed? marry ſuch as forced your own *Sir Edwin Sands* in his relation of the *Weſt* parts of the world, *ſect.* 48. ‘ *initio*, to ſay; that there is no perfection ‘ in your Doctrine and reformation: and *Stubs*, (in his Motive to good workes Printed *anno* 1596. *p.* 43.) to acknowledge, *that Papiſts exceed you farre, in all good workes and godlyneſſe*: and the Primitive Parent of your Church, to vent his ſence in theſe rude words, for which ‘ his Authority will be my excuſe; Our ‘ Diſciples (ſaith he) live as they believe, ‘ they are, and continue Swine, they be-

‘ lieve

lieve like Swine, and die like Swine, *Luther in* 1.M. *ad Cor. c.* 15. Such fruites infine, as forced this feeling complaint, from a very famous Preacher and Divine of the ‘ Reformed Church: How (saith he) is ‘ that mercy of mercyes sleighted by us, ‘ nay a burden to us, which should be ‘ prized above all the endearments of this ‘ world, I mean th Gospel of Salvation? ‘ how have we wasted these mercyes, as ‘ these Prodigal did his portion, upon his ‘ own Lusts and filthynesse? we have ‘ strengthen'd our hands by them, in Re- ‘ bellion against the Author of them. ‘ Not only the bankes of Religion, but ‘ Civility too are broken down. Where- ‘ as 'tis usually said, that ill manners pro- ‘ duce good Lawes, we have reverst the ‘ Aphorisme; and the good Preceps of ‘ our Religion, have introduced the most ‘ Corrupt Manners. Our holy Faith ‘ (which like a foundation should support ‘ good workes) hath like a gulfe swal- ‘ lowed them up. And so universal a de- ‘ pravation is there amongst us; that we ‘ have scarce any thing left, to distinguish

‘ us

' us from the moſt barbarous people, but a ' better name, and worſe vices.

Sure ſome envyous Papiſt (will my *Proteſtant* Reader ſay) fathers this on us: no ſuch matter; it was an Orthodox Miniſter of the Church of *England*; whoſe Goſpel-Converſe with the *Proteſtant* Church, made him throughly acquainted with her Condition; and obliged him by his office, to ſpeak and print it to their faces; and at the ſame time, as he was uttering the ſame invectives againſt the Roman Church; even *M. S.* himſelfe, in his *page* 122.

And now which Religion of the two, moſt ſuites mens carnal inclinations, will be evident to any man that conſidereth theſe confeſſions of their own; and the neceſſary conſequences of their debauching principles; (to uſe his own expreſſion.)

Yet to disfigure the Roman Church; and leſſen the enormity of their own vicious Principles by example; he followes thoſe induſtriouſly affected ſteps of his predeceſſors, whoſe greateſt ſtudy it hath

been, to poſſeſs the ſimple againſt Popery, by voluminous batteryes, againſt the ſcandalous inventions or practiſes of her ſingle members. It is this falſe dealing, hath been the main performance of moſt of their Writers: it is this Specious deluſion, delayes the peoples return to their Mother Church: and it is *M. S.* his inconſiderate Zeal, to imitate this reforming Maxime, which makes him ſo laborious, in this inſignificant Collection of thoſe very caſes, the Roman Church condemned by Her chief Paſtor *Alexander* the 7th. in the general congregation at *Rome*, *an.* 1659. as alſo, by all the Biſhops and Clergy of *France*, as well as the faculty of *Sorbonne*; all which, (non-obſtant the Jeſuits utmoſt endeavours, to preſerve themſelves and their caſes from ſo foul a blemiſh,) have ſtigmatiſed them with large Cenſures; whereof I ſhall add this ſhort abſtract, to evidence to the world, with how little truth or skill, the Miniſter is his *66 page*: tells his Reader, that he hath not heard, that any of theſe were Cenſured at *Rome*, or otherwhere (as he would intimate) the

par-

particular Cenſures runne thus, that the Doctrines held forth by theſe Caſuiſts, are,

'Falſe, erroneous, ſcandalous, dangerous, 'contrary to the Lawes of God and man, 'to Scriptures, Fathers, Councels, Ca'nons, Theology, encouraging ſinners in 'ignorance, preſumption, impenitence; 'furniſhing them with excuſes, palliations 'evaſions, to the ruine of their Souls, and 'countenancing them in the neglect of 'their ſalvation, and of the inſtructions 'conducing thereunto; temerarious, redi'culous; introducing confuſion into Chri'ſtian Morallity; blocking up the way to 'Eternal beatitude; Complying with the 'corrupt inclinations of nature; apparent'ly tending to licentiouſneſſe, derogatory 'from the precepsof Jeſus Chriſt. offen'ſive to Chaſte eares, patroniſing criminal 'actions: prejudicial to charity; ener'vateing the precept of Almes; hardening 'the hearts of the rich, towards the di'ſtreſſed members of Chriſt: maintaining 'the *Simoniacal* hereſy, contrary to the 'Councel of *Lateran*; to the Canon Law,

' countenancing Lewdneſſe, debauches,
' revenge, Murders, domeſtick infidelities,
' inhumanity, Corruptions of juſtice, uſu-
' ry, fraudes, breaches of truſt, perjuryes,
' equivocations, Calumnyes, epicuriſm,
' Luxery, undutyfulneſſe in Wives to
' their Husbands, in Children to their Pa-
' rents, in Servants to their Maſters: diſ-
' ſolving the tyes and Cement of all orders
' and relations; raiſing diſturbances in
' Familyes; diſpencing with the truth,
' ſincerity, humility, ſimplicity, and reſig-
' nation, requiſit in Confeſſions: cluding
' the Commandements of the Church,
' contrary to the Cuncel of *Trent*, inju-
' rious to Princes, Judges and Majeſtrates,
' diſturbing the Publick peace; and abet-
' ting tumults and ſedition; deſtroying the
' judicial Authority of Chriſts Miniſters:
' injurious to the Prieſthood of Chriſt
' himſelfe.

And what judgment ſhall we now make, of *M. S.* his capacity, who after all this, pleads himſelfe a mere Stranger to ſuch Publick Acts of the Roman Church? or rather, we may ſay, how blind is his envy,

and

and how great his partiality, in perverting Her moſt Pious care and vigilancy, into an argument for her condemnation.

The Reader may make a further tryal of his truſt, by the following Inſtances found verbatim in thoſe ſame Catholick Authors, from which *M. S.* gathered his Catalogne of abſurd caſes, and which were writ purpoſely, to confute and ſuppreſſe them, by Councels, Fathers, Tradition, and the preſent Churches condemnation: which the Author of the *Provincial letters* (cited by *M. S. p.* 64.) hath done very effectually, before their condemnation.

Since their condemnation, the advertiſement prefixed to the Jeſuits Morals (Cited alſo by our Miniſter *in* his *p.* 62. 66. &c.) gives you both the Authors, and the *French* Churches ſenſe of them, in ‘ theſe wordes: It is hoped (ſaith he) that ‘ this Publication will prevail to remove ‘ the ſcandal, which the Jeſuits have cauſ- ‘ ed from the Church; to which, they ‘ gave place to the Heretickes to attribute ‘ to theſe opinions, for which it hath the ‘ greateſt horruor and that thoſe unhappy

' Persons who are separated from its
' Communion, shall not impute them to
' it any more; after so publick a disavow-
' ing of those Maximes, altogether abomi-
' nable as they are. Not giving them for
' all that, any advantage above the Jesuits
' themselves; because it is not hard to
' make appear, that the Principles of their
' morallity are no lesse corrupted, nor
' pernicious, then those of the Jesuits.

And a little after thus:

' And having prescribed unto himselfe,
' only therein to represent faithfully, those
' Maximes alone of the Jesuits Morals,
' which are notoriously wicked, and
' which are the very same, against which
' all the Parochial Rectors of the most con-
' siderable Towns of the Realm have been
' stirred up; so that the Pope, the Bishops,
' the *Sorbonne*, and the other Catholick
' facultyes, have condemned by their
' Censures, the Apology of the Casuists,
' and that the faculty of Divinity in *Paris*
' have now very lately Censured in the
' Bookes of *Vernant* and *Amadeus*; we be-
' lieve all these Censures, to be as so ma-

' ny

' ny approbations of this Book; and that
' for that cauſe, the Pope, the Biſhops,
' the *Sorbonne*; and the other facultyes
' and the Parochial Rectors of the Prin-
' cipal Townes of *France* may paſſe for its
' approbatours, or at leaſt of the Doctrine
' contained therein.

We will add another Confirmation out of the Author call'd, *The Moral practiſe of the Jeſuits*, in the Epiſtle to the Reader. ' This (ſaith he) is the preſent collection, ' of thoſe Learned and pious Doctors of ' the *Sorbonne*: to inſpire the world, and ' the Jeſuits themſelves with horror, at ' their deteſtable moralliy: there being no ' better way, to demonſtrate the danger ' of the looſeneſs they Authoriſe; that ' latitude and remiſneſs, whereof they are ' Patrones; then by diſcovery of that ' abiſſe of injuſtice, avarice, luſt, and o-' ther vices, wherein they have plunged ' themſelves. A little after; *Mutius Vit-' teleſchi* (ſaith he) their ſixt General re-' flecting upon that Criminal faculty, ' wherewith thoſe of his Congregation ' embraced all the new opinions, that

' tended (as his phraſe is) to corrupt and
' ruine the piety of the faithful; ſaith (in
' a letter addreſſed to the Superiours of
' all their houſes) that there was reaſon
' to fear that the laititude and liberty of
' opinion of ſome of the Society, (eſpecially
' in the matter of manners,) would not
' only utterly ruine the Company, but
' cauſe very great miſchief, in the whole
' Church of God.

The ſame Author in another *paragraph*
' goes on thus: The benefit (ſaith he) we
' propoſe in publiſhing this Collection, is
' to Confirm the faithful, in the abhorrency
' they ought to have of the Morals of the
' Jeſuits, which (as a poyſoned ſpring) con-
' vey venome into the hearts of all that ap-
' proach them; & to perſwade the people,
' to avoid their deteſtible Maxims; which
' having corrupted the underſtanding, en-
' gage the will in diſſoluteneſſe and de-
' bauchery; and to encline the Jeſuits
' to give better attention to the Judge-
' ment paſſed of them, by ſo many great
' Perſons; particularly of the faculty of
' Theology at *Paris*. 1554. the accom-
' pliſhment

' pliſhment of whoſe ſentence is cleared,
' by the Hyſtorical relations reported in
' this collection.

Here we have the Pope, Biſhops, the faculty of *Sorbonne*, and the whole Church of *France*; I there own General Condemning the Jeſuits wicked Maximes, and Caſes; what need then was there for *M. S.* to take them up again, to be ſtygmatiſed with this petty Cenſure? and with what Conſcience can he deceive his Reader, with this either malicious or ignorant affirmative, *page* 55. *that they are unanimouſly propounded by our Caſuiſts*; and *p.* 67. *unanimouſly received by our great Doctors: and highly prized by all Catholickes*; when neither he cites, nor the Cenſures mention any, but a few Jeſuits. Let him pleaſe to learn then this juſtice of St. *Auſtin Epiſt.* 119. to diſtinguiſh the Church from her erring members; for if this *Proteſtant* Method of arguing, might be allowed Currant; we could collect ſuch a multitude of her Profeſſours extravagant Doctrines, as would render the *Proteſtant* Church, a magazin-

magazin of iniquity; and the rather, becauſe ſhe may be very juſtly thought a favourer of ſuch tenents, as ſhe never yet diſgraced with publick Cenſure. Nay ſuch inconſequent reaſoning would not want, St. *Peters* Complyance with the Jewes; St. *Pauls* Circumſion of *Timothy Acts* 16. the Idolatrous Conſcience of the *Corinthians*, 1 *Cor: c.* 8. and a hundred more, to make the pureſt times of Gods Church a ſtumbling block to ſuch unreaſonable Adverſaryes. Let *Proteſtants* then vouchſafe at laſt, to ſubmit to St. *Auſtins* ' moſt inſtructive Councel, to ceaſe their ' clamours againſt the Church for the ' faults of thoſe bad Sonnes ſhe condemnes ' and daily laboureth the correction of, *Aug: epiſt.* 64.

But we muſt not ſit down here; it ſeems his own reaſon made him diſtruſt this manner of aſſault, and therefore to make his victory undoubted in the vulgar eye, he ſummons in his auxiliary Inſtances of ſome Catholickes, that preſum'd to ſinne becauſe the oppertunity of Confeſſing themſelves was at hand: *p.* 76. of ſome groundleſſe con-

conjectures, uttered in the Pulpit by indiſcreet Preachers; *p.* 92. of one that is ſaid (but without proofe) to be ſent into *Germany, with a pack of pardons to raiſe money for the Pope, p.* 91.

How implacable is *M. S.* grown againſt the Roman Church? muſt the very ſinnes and natural imperfections of particular men be transfuſed into the Church, and appropriated unto her, as her peculiar offspring? and the Covetous abuſes of holy things be brought in judgement againſt her, even after ſhe hath provided ſtrict lawes againſt them; as may be ſeen concerning the avaricious practices of Indulgences, in the Councel of *Trent. ſeſſ:* 21. *de reform: c.* 9.

But that which lookes moſt like an argument, (and which only befriends him with ſeeming advantage) when I have ſumm'd it up into one orderly inditement, will be this contracted venome and Quinteſſence of all his objected Caſes.

Firſt, That the Church of *Rome* hath univerſally degenerated, from her wholeſome and primitive uſe, and faithful diſpenſation: of that moſt important Sacra-

ment

ment of Pennance : seeing that contrary to the expresse sence of Antiquity) she daily, and euery where, allowes her Priests to admit evidently impenitent, willfully and uncorrected, and daily relapsing sinners, and all sorts without exception, to the Sacred benefit of Absolution and Communion : not one Confessarious in ten thousand daring, once in twenty yeares (though sometimes convinced of its neceffity, for the aforesaid reasons) make use of the retaining part of his power, for fear of incurring the shameful Censure of singularity: but many of the Jesuites on the Contrary, being blinded with pride, to glory in the multitude of their Penetents, as arguments of their Societyes matchlesse sweetnesse and dexterity.

Secondly, That the Primitive (and therefore safest practice) of large and severe injunctions, (ordinarily imposed upon sinners, reconciled in the Sacrament of Pennance) so to humble and mortifie them, into a serious sence of their vicious habit; and reduce them to the love of vertue, by the

the juſt penaltyes of their iniquity) that this wholeſom, and Divinely inſtituted means of Correction is unwarrantably perverted, into that fatal Indulging of a *five Paters, or a Roſaryes Pennances*: a Cuſtom woefully experienced, to beget in ſinners a damnable preſumption, that Gods mercy is at the beck of their Courteous Confeſſor; and (to uſe the Jeſuits own expreſſion *that ſinnes are as eaſily forgiven as committed.*

Thirdly, That the univerſally eſtabliſhed Doctrine, and uſe of Indulgenſes, (as to their conſtitution of the joyn'd Merit of Chriſt and his Saints, their promiſcuous and arbitrary application, as well as Conceited effect in *foro dei*) do expreſly thwart, the primitive ſence and practice of that juridical part; Lull Gods people into a preſumptious ſecurity, and evacuate the Apoſtles Counſel, *to labour our ſalvation with fear and trembling.*

This Charge concerns thoſe moſt, who are tyed by their Character, to be faithful diſpenſers of the Miſteryes of God, 1 *Cor*: 4. 2. Who, though clad with fleſh and blood, do the function of Angels,

Chri-

Chriſoſt: de dignitat: Sacerd: lib. 2. c. 4. and are put upon that dreadful taske, to diſtinguiſh between *lepre* and *lepre Hierom Comment: ad cap. 16. Mat:* a taske, wherein the beſt quallified walk upon Raſours, between a double precipice of diſpleaſing God or their Penetents; where the want of due knowledge, and diſcretion, fills doomes-dayes book with their own ſinns, againſt the day of wrath: where theſe and the leaſt ſtraining of Gods Law, to their Penetents corrupt humours; betrayes them to perdition; and agravates their own damnation; to be inflicted with more ſeverity, *Greg: 24. moral: cap: ultim ?* a taske for which not one of a thouſand (ſaith *Avila*) not one Prieſt of ten thouſand is fit, ſaith St. *Francis Sales*, *introduct: Chap. 4. part. 1.* ! a Calling too high, and perfect, and difficult for a multitude; as one (ſtyled by ſome *Sorboniſts* as learned a man as this laſt age produced) ſaith in his Notes upon *F. D^s.* reſult *p. 5.* ! A calling trembled at, by thoſe incomparable Maſters of Antiquity, and never accepted by them, until the Churches repeated Commands had extorted

torted their ſubmiſſion: a function infine, environed with a labyrinth of difficultyes; which when St. *Chryſoſtom* reckoned up with teares, he was forced to acknowledge, he was too weak for ſo great a burden, *Chryſoſt: ubi ſupra*: and when conſidered by the Church Her ſelfe (the laſt time She travell'd abroad in her own ſhape, to meet the world at *Trent*) was call'd, *onus ipſis etiam Angelicis humeris formidandum ſeſſ. 6. de reform: c. 1. c. 1.*

It is no wonder then, if men of that Character ſhould fill volumes with learned inquiries, how to anſwer doubts with ſecure deciſions: but it is both a wonder, and pity that Intereſt ſhould overſway them, to broach ſo many concluſions, in behalfe of vice and iniquity.

But the Church of God hath taught us another leſſon; and aſſures us, that as mans eternal happineſſe depends wholly on the forgiveneſſe of his ſinns; ſo no bleſſing ſeales ſo firm a league between God and Man, nor requires the engagement of ſo many dutyes to maintain it. A due application of this ſoul-redeeming Sacrament, veſts us with

with the nuptial Robe, and makes us the ſonnes of God: a title none can lay claime unto, without a previous ſacrifice of his whole heart *Deut:* 4. 29. *Jere:* 29. 13. this abſolutely neceſſary condition leaves noe byas towards fatall endearments: but deteſts them with a diſdainfull eye; and engages the true converts, to be profeſſed enemy to thoſe relapſes which Crucify his Chriſt a new *Trent ſeſſ: 6. c. 6. Aug ſerm. 7. de tempore.* and a faithfull practiſer of that iuſtice which is an indiſpenſably neceſſary ornament for every ſoules, that will enjoy heavens bridegroome.

We know the uncontrowlable ſtatute of our Soveraigne Lawgiver, which excludes all from heavens but the obſervers of his holy will *Mat:* 19. 17. we know the tearmes of the Adultreſſes reconciliation was, to renounce all Correſpondency with wonted offences; and to ſubſcribe with heart and hand, that ſhe would ſin noe more. *John* 8. 11. *c.* 5. 14. and we are as well aſſured by his Apoſtes inſtruction, that every real penitent, evidenceth him ſelfe ſuch, by a further duty of perſeverance

rance, in all holyneſſe and juſtice, *Luc.* 1. 75. and ceſſation from ſinne 1 *Pet:* 4. 1. A little patience will ſatisfie us, that it is as undoubted a maxime with Antiquity, 'that he that is ſorry for his ſinns, and 'doth not forſake them, but commits 'them again, he either diſſembles, or is 'ignorant what true repentance is, *Gregorie homilia* 34. *in evang Aug: Serm:* 7. *de temp: de penit: diſt:* 3. *qui admiſſa.* That 'he is not penetent, but a mocker of God, 'who ſtill acts, what he pretends to repent, *Iſidorus de ſummo bono*, that true 'repentance is, to be ſorry for paſt ſinns, 'and to Commit them no more: *Amb: Serm: quadrageſ:* that that ſorrow is vain, 'which folllowing ſinns defile, *Aug: ſoliloq: Inſine*, that thoſe who continue accuſtomed vices, come not to Chriſt, *Hierom: lib.* 1. *Comm: in Mat: c.* 9.

The Church of former ages was moſt peremptorie in this practice, and allowed not the moſt privately incorrigible ſinners, (nor even the moſt reclaimed Penitents,) to be preſent at the Canon of her dread-

ful Sacrifice; until their ſelfe conviction, and humble patience, had carryed them through the uttermoſt rigours of their many years injunctions: much leſs did She permit either ſort, to partake of that holy Table; or even of the Sacrament of reconciliation; until She had gained a through experience of their unfained converſion: the *Greek* Fathers afford plentyful proofes, to evidence this to have been her cuſtome, and the ſame Rule is confirmed unto us, by her canonical precepts, ery obvious to be inſtanced; of Uſurers, 3. *q.* 7. *Parrag: porro:* of Drunkards and Gluttons: *c. & ſi Chriſtus parag: quidam enim prohibentur extravag: de jurejurand: c. a Copula: ex: de voi.* 25. *diſtinct: parag: alias ea demum.* or of any other notable ſinners. *c. ſi ſacerdos de officio ordin:* very frequent in the Canon Law, and ancient Councels. And ſuch alſo, is the ſerious inſtruction of the Counſel of *Trent ſeſſ:* 14. *c.* 4. Where it earneſtly laboureth, to revive that wholeſome Doctrine; urgeth and proveth the abſolute neceſſity of a new heart; Ceſſation from ſinne; and an unreconcileable deteſtation

ſtation of our former iniquity, to obtain Gods mercy; and to be fit to eat of this bread of Angels, *Seſſ:* 13. *c.* 7.

Nor is this her whole care, to ſuggeſt them due meanes, to recover their Creators favour, and evidence their true ſorrow, and amendment: but She alſo exacts the continued duty of laborious ſatisfactions; ſo to ſatisfie Gods juſtice; antidote relapſes, and repair the ruine of their former happy ſtate, by the increaſe of new vertues. *Seſſ:* 14. *de penit c.* 8.

He that repines at this Doctrine, bewrayes his ignorance of Antiquity; and diſcovers himſelfe no real Convert. For we are told by the Cannon Law, (*that Compiled abridgement of Councels and Fathers*, as (*Canus de Locis c. de Author juris Pontificii* calls it) *that true Contrition willingly ſuffers all things*: *de pœnit diſt.* 1. *c. perfecta.*

Thoſe Directors miſtake as groſly, as their Penitents are dangerouſly miſinformed; who conceit a five *Paters*, or a *roſary* a ſufficient injunction, to expiate their damning ſinns; or to undermine their ill habits. The Councel of *Trent ſeſſ.* 14. *c.*

3. intimates, that this is too mild a check, and too ſlender a preſervative for that ſoul, which is newly delivered out of the Devils jawes, after it had put on the impudence, to violate the temple of God. And at the ſame time, that the Sacrament of Pennance is the fiery tryal; full of rigour and chaſtiſement; which ſerious admoniſhment the Councel backs out, with the Authority of the Ancient Churches Canons; to which it appeals in the beginning of that *Chapter*; and to which (at its inſtinct) it is but our duty to follow it, in this inquiry.

In this inſtructive *Index*, of Popes and Councels, deliberate reſolutions of Caſes (inſpired by the Holy Ghoſt, in the judgement of *Damaſus* 25. *q.* 1. *cap. violatores*) we are taught, that he that lyes with a Nunne, both he and ſhe ſhall do ten yeares Pennance, ſhut up the moſt of thoſe yeares; to faſt the greateſt part of the ſaid ten yeares, with bread and water; excepting Sundayes and Chiefe Holydayes: on which, and in the latter yeares, they are allowed ſome roots or peaſe, and a little

little wine; and after the first yeares strict performance, to Communicate. 27. *q: de filia: & c. devotam.*

That he who lyes with two Sisters, or his Mother, or Daughter, ignorantly, must doe seven yeares of the said Pennance: and if wittingly; let him be for ever forbid Marriage, besides the foresaid Pennance. 34. *q* 3. *si quis Cum duabus.*

He that breakes his Vow made in private or a simple Vow: three yeares of the same Pennance. 27. *dist. si vir.*

A Priest that commits Fornication, is injoyned ten yeares Fast, with bread and water, &c. 82. *dist. presbiter si fornicationem.*

A Priest that commits willfull Murder, let him be degraded for ever, and doe seven yeares of the forementioned Pennance. *dist.* 50. *miror*

He that murders unwittingly, shall undergo five years of the said Pennance. *dist.* 50. *eos & duobus, c. sequent.*

He that murders a *Pagan*, or *Jew*, let him repent forty dayes in the same manner, *dist:* 50. *parag. qui non odii.*

He that kills a hidden thief, when he might take him alive, four dayes repentance with only bread and water, &c. *d: & extra: eo: ca.* 2.

He that kills his Mother, let him do ten yeares Pennance as before: 33. *q.* 2. *latorem.* He that kills his Wife ſhall do more yeares Pennance: as alſo thoſe that kill their Children, *ar: exeo c. ult: in text: & glo: de homicid:*

He that kills a Prieſt or a Monck twelve yeares, *ext: de panit. & re: c.* 2. & 17. *q.* 4. *qui occiderit.*

He that takes a mans life by falſe witneſs, given by himſelfe againſt him: ſhall do ſeven yeares of the like Pennance; *ex: de accuſat: accuſaſti.*

He that perjures himſelfe, ſhall faſt forty dayes right out in bread and water, and do ſeven yeares of the former Pennance; the ſame ſhall he doe that forceth or draweth him unto it. *6. q.* 1. *quicunq;*

He that meaſureth with falſe meaſures, ſhall faſt 30. dayes with bread and water.

He that commits Sacriledge ſhall do ſeven yeares Pennance; during three of which

which he ſhall eat no fleſh, and in the fourth only be admitted to Communicate.

He that blaſphemes God or his Saints, ſhall for ſeven Sundayes during the time of the Maſſe, kneel at the Church gates, head and feet bare, and a halter about his neck: each of which Sundayes he ſhall relieve three poor people, if he be able; and ſhall faſt each *feria* of this time, with bread and water: *extr: de maledi: ſtatuimus*: and if he be rich, he is moreover to pay 30. or 40. ſhillings (according to his abillity) to the Miniſters of the ſecular power; whoſe care it is to Condemn, and puniſh him, even with death if notoriouſly incorrigible, according to the Civil Law, *in auten: vt non luxu cont: natu: circa medium. Colla: 6.* 'And this ſmall mulct of money (ſaith 'Hoſtienſis) the Pope ordered to be im-'poſed by the ſecular power, for the re-'lief of the poor; and to reward the Mi-'niſters of Civil juſtice, who were dili-'gent to Chaſtiſe them, *Hoſtienſis Titulo de maledicis.*

The Biſhop that omits the Correction of *Simonie*, ſhall doe two months Penance:

He that uſeth Magical Inchantments, five yeares of the above declared Penance.

He that burnes a houſe or barn wilfully, three yeares and make reſtitution.

He that will not be reconciled to his Neighbour, let him undergoe a whole yeares penance, and lay by all enmity.

But theſe are enough to Confront the Miniſters pretended lift; and acquaint us with the carefull and ſtrict proceedings, of thoſe beſt ages of the Catholick Church; which *John Chappuis* (a profeſſor of both Lawes at *Paris*) tells us, is the Rule, which all Prieſts are obliged to know; and by which, all Confeſſors ought to injoyn Penances: thus in his *Comments* upon *Raymunds ſumme, tract: 4. de panit: p. 159. 163. Inſine*, without the immitation of which Capital direction, men engaged to that charge (ſaith *Canus lib. 8. de locis cap. 6.*) muſt needs incurre great abſurdityes, as well as hazard to themſelves and Penitents. A practice in ſhort, which the Councel of *Trent* aſſures us, hath been delivered unto us, as moſt neceſſary, in the judgement of all ages. *ſeſſ: 14. de panit: cap. 8. initio*

& modo. and charges all Priests, faithfully to execute it; least (saith the Councel) being overpowered by blind indulgency, to abate of that wholeseme rigour, which justice requires for the expiation of greater sinns; they themselves become obliged, to bear the punishment of their Penitents offences, *Trent ubi supra ca* 8.

What think you now *Sir*? is there any thing in all this, that can encourage liberty, and foment carnal inclinations? nay on the contrary, is it not evident, that this mappe of the Churches Practice, is of so different a complexion. from that deceitful *Index* of your *Taxa Cancellariæ* (which singles out this least necessary, and rarely practised condition of a pecuniary mulct, from all those divinely instituted and indispensable requisites to be reconciled to God, and his Church) that it totally confutes your pretence, of giving any account by it, of the Roman Churches absolutions?

But supposing the world had seen, or the Pope allowed a Book of that model

(a

(a thing I couldn ever assure my selfe of) yet you are so just, to clear the Church of that imputation; and to acknowledge in your 88. 89. and 90. *pages* that not only some *Sorbonists*, but even the Inquisitors of *Rome* have stigmatised it; as soon (I suppose) as it fell into their acquaintance. Again, it is certain that those sinnes your *Taxa* speakes of, are punishable in both Courts, Ecclesiastical and Civil. If then the *Spiritual-Swordmen* or *Lay-Absolvers* of your Church may with approbation, extract whole Estates, out of the peoples sinns; why may not the Roman Church buy her beggars bread, and reward her Ministers of Justice with petty Fines, gathered upon the same account? and this is the whole intent of such taxes; as you may see in *Hostiensis* lately Cited: a second reflection will add this important difference; that the exact payment of these penaltyes is the utmost concern of your taxe-Masters; whil'st their true Mother (the Roman Church) attends hers with her constant care, in order to their salvation.

To Conclude, though the decay of Christian

Christian piety, hath generally rendered the people of these latter ages untractable, and more disposed to Spiritual Rebellion, and even Atheisme it selfe! then to humble themselves to the Churches discipline, and accept of Condigne Pennance (a misery sore complained of in these very termes, by the Fathers of *Trent*, as you may read in *Suavis*, his History of that Counsel, *lib.* 1. *p.* 21. 22. yet the Church of God as her Great Master did *Hierusalem*) like another St. *Monica* still followes her Children, with pitty in her heart, and teares in her eyes, and all sorts of solicitudes to procure their salvation.

For this reason, hath She Converted so much time into Holy-dayes, thereby to oblige and allure their frequent Prayers. Its for this, She interposeth her Authority, to command so frequent Fasting dayes and Jubilees so to supply in some measure those due Penances, which their own Ghostly Fathers durst not provoke them with. And its this, that fills her Pulpits with infatigable Preachings, and pressing Exhortations; that they will be careful to

ſatisfie for their ſinns, by the right uſe of theſe; and the conſtant practice of Almes, Patience, and all other exerciſes of Chriſtian Mercyes and Duties; and all to the intent, that (by this Pious circumvention) they may be induced, to perform thoſe juſt Penances by their own election, which their Pride or looſeneſſe forbid them to welcome, as the Churches, or their *Confeſſarius* his injunction,

But let ſuch daring *Korahs* and *Dathans* know, that God hath neither altered his Holy Inſtitutes, nor abated of his Juſtice! and that though the univerſal looſeneſſe of degenerated Chriſtianity, hath overſwayed ſome Caſuiſts of this laſt age to gratifie mens humours, by miſrepreſenting the rigour and diminiſhing the ſeverity of both: ſuch bold repeats though they have indeed for a while been, (*ob duritiam Cordis* as the *Trent* Fathers in *Suavis* ſay) *only diſliked, and conived at*, yet that holy Spirit (which St. *Auſtin Epiſt*: 119. ſaith, *never ſuffers his Church to erre againſt Faith and good life*) hath in due time given her both Courage and Conveniency, to pronounce their condemnation, as we have ſeen above. As

As concerning his third objection of Indulgences, I doe not apprehend, that the Churches Doctrine and ſenſe of them truly underſtood, can offer any ſcandal to any impartial Peruſer. If you ſitt all the Canons of that moſt Popiſh Councel of *Trent*, you ſhall find that Decree of hers *Seſſ.* 25. in fine to be the whole latitude of her propoſals, *vizt.* that the ſame power of granting Indulgenſes which our Saviour left her, and the Ancient Councels which ſhe alludes unto, (*vizt. Neocesarea Can.* 3. *Nice Can.* 11. 4. *Carthag: Chapt:* 75. *Laodicea Can.* 1. and 2. *&c.*) approved of, is ſtill in the Church of God. That is to ſay, a power to remit all, or a part, of thoſe forementioned Canonical Penances, when the Penitent ſeems incapable to perform them, or otherwiſe ſufficiently contrite and reclaimed, as *Suares* informes us, *tom.* 1. *de Indulgt diſp:* 4. *ſect.* 2.

By this Doctrine and the following caution it preſcribes, as well as the reaſon it adds for it; it cuts off all pretences of ſtretching this power, to the remitting of any penalty due and unſatisfied in the ſight of

of God: for the Councel warnes that they be ſparingly granted; *leaſt* (ſaith it) *by too much indulgency, the Diſcipline of the Church grow weak and inſignificant.*

But to clear up this difficulty, and to remove that odium which the miſconſtruction of ſome Schoolmen, or the the groundleſſe clamours of our Adverſaryes, have created againſt the very name of Indulgenſes: we will give you this true Copy, where they are pictured in their own ſhape, as delivered by our Chief viſible Paſtor in form of Jubile, *(that moſt indulgent and ſuperlative grant of all others)* as *Atelly* a *Sorbonae* Doctor calls it, in the ſecond part of his *Medulla p.* 248, hear his Holyneſſe then with attention as followeth.

Clement the 8th. in his Bull for the Jubile *an.* 1600, hath theſe words.

That truly holy Year, acceptable to
' God, and year of pacification, wherein
' Mankind might repent, and be Con-
' verted to God the Father of mercyes
' with their whole hearts: that year was
' firſt publiſhed unto the world, by Chriſt
' Jeſus the Son of God, ſole Author of
' our

' our life and ſalvation, &c. And we alſo
' now, who (though abject and unworthy)
' are the Vicar of Chriſt our Lord upon
' earth, by his own appointment) doe
' from this ſublime ſtation of the Apoſto-
' lical Charge publiſh and declare, this
' ſame year of Jubile of true repentance,
' and Spiritual Comfort, to all you that
' believe in Chriſt, and becauſe the fer-
' vent love of Chriſt whoſe Perſon we
' repreſent (as his Legate to the whole
' world) urgeth us, and zeale for the ſal-
' vation of ſoules poſſeſſeth our heart;
' we doe exhort and beſeech by the ſhed-
' ing of the blood of Chriſt, by his come-
' ing into the world, and by the dread-
' full day of judgment, that (eſpecially
' in this holy time of Jubile) every ſinner
' be converted from his wickedneſſe, and
' return to God in purity of heart, inno-
' cency of Conſcience, and unfained be-
' lief, becauſe our Lord God is clement
' and mercyful, above the malice of ini-
' quity.

And *Urban* the 8th. more expreſly, in the publi-

publication of his Jubile, gives this Charge to all Prelates.

'Let it now (saith he) be your care a-
'bove all other times, to extinguish ill-
'will, jarrings, contentions and invete-
'rate hatreds for Christs sake. Let now
'all filthy Lusts of the flesh be washed
'away, and the temple of God be clean;
'and let every one possesse his own in ho-
'nour and holynesse, that God may dwell
'in their bodyes: teach them, now espe-
'cially, to detest wickednesse, and that
'they be carefull, not to abuse the name
'of Christians: teach also, that they la-
'bour in vain, who hope to gain the be-
'nefit of Indulgenses, without a diligent
'endeavour, to bring with them the ne-
'cessary preparatives, of an humble and
'contrite heart; and firm resolution to
'persevere, in the exercise of Christian
'dutyes.

Supposing then this to be the Churches sence, as it appeares by these Authentick grants of two Popes, and as St. *Thomas*, *Bellarmin*, and all Divines do acknowledg) *viz.* that to obtain the benefit of an In-

dulgence

dulgence, a man ought to be truely contrite; in the ſtate of grace; and really reſolved to labour to ſatisfie Gods Juſtice, by a ſtrict performance of all thoſe above mentioned dutys, for the expiation of that punishment, he is lyable unto in the ſight of God, after the guilt remetted; a preſident of which God himſelfe gave us in *Davids* reconciliation 2 *Kings* 12. 14. and *chap.* 24. *v.* 22. it neceſſarily followes, that all that the Church intends in granting Indulgences; is to exempt her penitents thus diſpoſed, either from the whole, or a part, of thoſe canonicall penances, which ſhe might by the Authority of Chriſts Inſtitute, & the practiſe of Ancient Councels, have juſtly injoyned them: thus *Suares tom.* 1. *de Indulg. diſp.* 50. *ſect.* 3. who cites St. *Thomas* and *Bonaventure* for the ſame.

Now the former of theſe is called a plenary Indulgence the other limited, according to the grant. Neither of which thus underſtood, can diminiſh, but rather doth increaſe a ſinners care, to remove Gods juſt revenge for paſt offences, by a voluntary choice of ſuch mediums, as may enable

him to ſay, with that patern of true repentance, *I will every night bath my bed, I will water my couch with teares Pſalm.* 6. 6. or with *Hezekiah, I will give thee an account of all my yeares, in the bitterneſſe of my ſoul. Iſaiah.* 38, 15,

Thus may we ſafely conclude, that all thoſe grants which promiſe a thouſand or more yeares pardon; which dare ſtretch to culpe and paine or ſatisfaction due to Gods juſtice in *foro dei*; (ſome of which *Bellarmin* in his 9th. *Chapter* acknowledgeth *to be the inventions of mercenary diſpenſers*) that ſuch (I ſay) doe not ſuite the Churches ſence; and conſequently are to be rekon'd amongſt thoſe manyfold abuſes of this primitive power which the Councel of *Trent* in the ſame 25th. *Seſſion*, doth ſo ſtrictly injoyne the 3orrection of which happynes, though it jump not with the ſpeed of our holy Mothers wiſhes: nay though that heavenly inſpired Directrice ſeem to be taken on a ſide; or rather, to drowſe on in a prudent conniveance; watching due meanes, and convenient ſeaſon to remedy ſome private inventions, and

in-

incroaching diſorders. Yet hath God bleſſed her, with a moſt Chriſtian daughter; zealous and vigilant, and ready to oppoſe her ſelfe, as a wall of defence for the houſe of God: by whoſe power and wiſdome ſhe hath furniſhed theſe laſt ages, with meet remedies againſt ſpreading cankers: by whoſe important mediation, we doubt not but Chriſt himſelfe will reſtore his injured ſpouſe, to the perfect uſe of all her limmes: and arme her with an awefull ſcourge, to purge Gods temple, from all thoſe darling knacks of intereſt; deviſed, and incredibly magnified, by her too affectedly independant, as well as Mercenary Cadets.

He that is ſcandaliſed, to hear the Militant Church lyable to ſuch tryals, may correct his miſtake by our Saviours prophecy, that *her growing wheat ſhould have a mixture of Chaffe and Cockle. Mat.* 3. 12. *Mat.* 13. 30. and may take of his wonder by reflecting, that each ſpecies of things is beautifyed with black patches. nor will our adverſaries ſee any cauſe, of their frequent clamours againſt the Roman

Church upon this account; when they consider, that that most Golden age which saw the Apostles sit as watchmen upon the walles of *Hierusalem*, produced such a brood of degenerated Disciples, as provoked the visit of St. *Pauls* Chastising rod, 1 *Cor.* 4. 21. and furnished him with a Godly wrath, to demolishe their superstructures 1 *Cor.* 3. 10. and to confound the sordid aymes of such, as sought their own Interest, more then the honour and service of Christ and his Church *Phil.* 2. 21. Besides, St. *Austin* example will justifie our imitation, and more just application of his words to the abuses of our times, in telling the world in his own 'phrase: I cannot approve of them, I 'judge they ought to be cut of at the first 'conveniency, by those that have power 'to doe it; and there are many things of 'this kinde, which, what for feare of 'scandalising some Godly persons, and 'unwillingnesse to provoke the turbulent, 'and factious, I dare not condemne soe 'boldly. thus St *Austin epist*: 118. *ad Ianuarium.*

But

But then it must be our maine care, to avoyd that fatall extreame, which perverts our zealous endeavours to our own destruction; by perswading us to a voluntary divorse from the Churches holy faith & Sacraments, because of particular mens abuses or errours. which soveraigne caution (if duely laid to heart) both renders the first reformers excuseless, and convinceth their successours, of an absolute necessity to discontinue their schisme; and make speedy returne, into the lap of their Mother Church for as *Irenæus lib* 4. *Cont heres: c.* 62. assures us; *there is noe reformation soe important, as the evill of schisme is pernicious.* But this last tryall hath won our attendance, beyond the merit of the cause: his fourth quodlibet being as delusively contrived, and as weakly fortified, shall be the subiect of our next attempt.

Chapter V.

Chapter V.

His Atheiſticall Plea, againſt all Miracles in the Church of God.

IT hath ſince the beginning of the world, been the inſeparable Property of envy, and Corrupt nature, to labour to vilifie and aboliſhe, thoſe excellent faculties they could never attaine unto. Full well knew *Luther* and *Calvin* the neceſſary importance of Chriſts promiſe, to propagate and Confirme his truth in all ages, with raculous effects, wrought by the Miſſioners of his Goſpel, as well as his moſt eminent believers in every age. *Mar.* 16. 17. *John.* 14. 12. a truth acknowledged by the Church of *England*, in her Marginal notes upon this place, in her Bible Printed *an:* 1576. and which (if thoſe firſt Reformers attempts to verifie it in th mſelves, had proved ſucceſſefull) had noe doubt been as emulously layd claime unto, by their Church as by ours; and as induſtriouſly

duſtriouſly born up to the world, during the whole time of her continuance.

But the God of truth diſdaining to ſet his hand to falſehood, was pleaſed to employ his extraordinary judgments, to puniſh their arrogateing preſumption, and prevent the worlds deluſion. In *Luther*, by unbridleing the Devils ſtrength in the poſſeſſed perſon, to foyle his uncommiſſion'd undertakeings; and put him to Confuſion. In *Calvin*, by puniſhing that impoſtor with real death, who had conſpired to counterfeit it, for the Confirmation of a Lye, the whole narrative of which hints, is warranted unto us: by ſuch Authours as were eye-wittneſſes, *vizt. Staphylus.* in his *abſolute Apology fol:* 404. and *Bolſeck* in the life of *Calvin. c.* 13.

It was this woefull experience in thoſe firſt parents of his new beliefe, which obliged their ſurviveing diſciple *M. S.* to take up the Hue and Crie of their diſguſt, againſt God and his Church; for not digſying their private inuentions, with the ſame teſtimonyes as his own truth; and (perhaps by way of Revenge) to paſſe a

generall condemnation upon thoſe workes of omnipotency, by a prophane compare of thoſe Chriſtian convictions, with Antichriſtian deluſions as our Miniſter doth *page* : 96.

But leaſt the uglyneſſe of this impious cenſure ſhould happen to leſſon his credit, and obſtruct his readers beliefe he picks out 3 or 4 of the leaſt Authentick, or rather doubted miraculous relations (never as yet that I know of, Made uſe of by any Catholike controvertiſt) which he nevertheleſſe will needs perſwade his Reader *p.* 97. are confidently urged by us, to prove the Roman Church a true Church; and to eſtabliſh (as he termes them) her new coyned Doctrines. And all this by a ſuperadded inſinuation, that theſe pittyful mediums are the whole ſupport of her tenents of faith.

But what is the miſtery of this diſingenious dealing? Marry the faithleſſe Sophiſter not daring to encounter thoſe unpeachable miracles, and numerous demonſtrations, which have for ſixteen ages together blunted the Courage of her ſtouteſt

eſt Adverſaryes ; and manifeſted the truth of the Roman Churches faith : reſolves to diſgrace her in the Vulgar eſteem, by labouring to perſwade them, that ſhe hath no better proofes for her moſt important tenents, then thoſe few unwarrantable Miracles he hath craftily ſingled out, with a confidence that though the evidence of her Authentick Miracles : hath obliged the acknowledgement of his moſt eminent Predeceſſours, yet theſe uncertain ones, might perhaps prove weak enough for his defeat.

But let this deluſive Writer learn, that the Roman Church hath a Gordian liſt of undoubted Miracles : ſuch as undenyable evidence hath forced their Chiefe Doctors to ſubſcribe unto, in proofe of theſe he mentions, and all other points of Catholick Faith.

The very touch of the Image of Chriſt (erected to his honour by the woman he cured of her Flux) impowered the herb that grew up by it, to cure all diſeaſes, as *Euſebius* relates in the 7 Book of his *Eccleſ: Hiſt:c.* 14. And (beſides the inſtance wch the

the Miniſter tranſcendent wiſdome dares deride in the ſecond *Nicene* Councel) *Athanaſius de paſſione Imaginis Chriſti in Berito*, and *Gregorius Turonenſis de gloria martyrum lib.* 1. *c.* 22. gives us Authentick teſtimonyes of thoſe heavenly effects God hath wrought by thoſe Sacred repreſentatives.

Concerning the venerable relickes of Saints, *Nazienzen in Cyprianum*, *Chryſoſt. libro contra Gentiles*, ſpeaking of the relicks off the holy Martyr *Babylas*; *Palladius in hiſtoria Lauſica c.* 62. St. *Auſtin de Civitate Dei lib* 22. *c.* 8. *Hierom Contra vigilantium*, *Greg: Turonenſis de gloria Martyrum*: Theſe with many more give us irrefragable aſſurance, of infinite Miracles occaſioned by them: which is ownd by *Foxe* in his *Acts* Printed *an.* 1573. *p.* 61. and *Whitaker contra Duræum lib.* 10. *p.* 866.

In confirmation of Prayer to Saints St. *Auguſtine de Civitate dei lib.* 22. *c.* 8. tells us of many cured of their diſeaſes, by invoking the holy Martyr St. *Steven* at his Monument, to omit many others:

The Real preſence is confirmed by infinite Miracles; of which take theſe few:

First

First an infinite multitude of Angels appearing with reverent attendance to that dreadful Sacrifice, mentioned by St. *Chryſoſtome lib. 6. de Sacerdotio. c. 4.* Its appearing like fleſh, as *Paulus Diaconus in vita Sti Gregorii*: and *Johannes Diaconus in vita Sti Greg: lib. 2. c. 4.* Its appearing like a Lambe, as *Paſchaſius de Corpore & ſanguine Chriſti c. 14.* or like a fire aſſaulting the unworthy approachers: *Cyprian ſermone de lapſis poſt medium*: Its miraculous preſerving St. *Ambroſe* his brother, in eminent danger of drowning, as St. *Ambroſe in oratione: de obitu fratris Satyri c. 7.* Its cauſing dogs to devour their Heretick Maſters, who threw this holy Sacrament unto them: *Optatus lib. 2. Cont: donatiſtas*:: many of which Miracles are acknowledged by Dr. *Humfrey* in his *Jeſuitiſme p. 2. rat: 5. p. 626.* and the *Centuriſts Cent: 4. Col* 431. We will add that famous one which happened in the Town of *Knoblock, an.* 1510. where a Jew diſdanfully ſtabbing a Conſecrated Hoſt, with theſe wordes; if thou be the God of Chriſtians manifeſt thy ſelfe: immediately there guſh'd forth blood out of the

the ſaid Hoſt: thirty ſix were thereupon burned in the Marquiſat of *Brandenburg*; and all Jewes baniſhed thence. This is related as a certain truth both by Catholicks and *Proteſtants*; *Surius in Chron: Pontanus lib. 5. rerum memoral: Joan: Manlius loc. Com: p.* 87. *Oſiander epitom: Cent* 16. *c.* 14. *p.* 28.

Nor is its being a true Sacrifice leſſe miraculouſly atteſted; by looſing the chaines of Priſoners, when offered for them, as ſuppoſed dead: witneſſed by St. *Greg. hom:* 37. *in Evang: Bede Hiſt. lib.* 4. *c.* 22. and St. *Chryſoſtome* as above. By reſt procured for the dead by it offered for them: proved by a viſion which St. *Gregorie* Relates to that purpoſe, *lib.* 4. *moral. c.* 55. Many more of this nature are reported by the *Centuriſts Cent.* 6. *Col.* 819. *&* *Cent.* 7. *Col.* 577. all which are as many proofes of Purgatory; and Prayer for the dead.

Miracles to have been done by the powerful Sign of the holy Croſſe, is doubted by none, but ſuch Jewes and Infidels as deſpiſe the Prototype: Antiquity abounds with Inſtances to this purpoſe, particularly with

found in *Athanaſius in vita Antonij: Palladius in hiſtoria. c.* 1. *in vita Iſidori: Theodoret* in his *Theoph: c.* 2. *in vita Juliani* : to omit infinit others, acknowledged by Mr. *Covel*, who in his anſwer to *John Burges. p.* 138. ‘ ſaith, We cannot deny, but that God ‘ hath after the death of his Son manifeſted ‘ his power, to the amazement of the ‘ world , in this contemptible ſign ; as ‘ being the Inſtrument of many Miracles. ‘ As alſo by Learned *Hooker* who *lib.* 5. *Parag*: 65. of his *Eccleſiaſt: Policy* labours to juſtifie the wonderful advantage of this holy Signe, againſt the *Presbiters* its ſworn enemyes.

As to your laſt Inſtance *Sir* (though it aſſures us of your groſſe miſtake, in citing *Thomas Aquinas* as an Abettour of the immaculate conception) yet this faithleſſe affirmative, as well as many others in your Booke, (which I neither thought worth my paines, nor paper to make my Reader a preſent of) make us doubt, whether your deliberate Printings (much leſſe your abortive Pulpit-taske) can claim any further Credit, then a juſt examination finds

ther

reaſon to allow them. Which manly quality nevertheleſſe (and your ranking the Immaculate Conception, and that large liſt which makes up the Bulke of your Booke, amongſt the Articles of the Roman faith) will no doubt deſervedly tranſlate to your Perſon, the peculiar Character of *Sir Poſitive at all*; as the juſt reward of your adventerous humour.

But what is become of all *M. S.* his Bravadoes, and bold attempts againſt Popiſh Miracles? in the beginning of this *Chapter*, he Cock'd his beaver, looked bigg on't (as it became a Religious Champion) with an undaunted reſolution, to prove Popiſh Doctrines falſe, by evidencing the falſhood of her Miracles. But behold, on a ſuddain, the unexpected difficulty of the undertaking, hath beat him into Sobriety; and thoſe few wrackling Miracles his own wiſdom hath picked out to facillitate his atchievements, have in a moment overſet his courage: he handles them as gingerly, as an *Aſſe* mumbles thiſtles; and (as it ſeemes) took up the Cudgels, only to lay them down again; the reſult of his ſecond thoughts

thought being this turn-tail evaſion, where-with he concludes his *Chapter*, vizt. *That the Popiſh Miracles are falſe, becauſe the Doctrines which that Church confirmes by them are falſe*; though his bare word be the uttermoſt proofe, his niggardly humour hath been pleaſed to affoard us for either. Thus is poor *Proteſtancy* like hunted *Squirel* driven to her ſhifts; and forced to skip from bough, to bough, of and on, *pro* and *con*, until ſhe fall into the mercy of the purſuer.

By this ſmall ſhift *Proteſtancy* (and all hereticks ſince Chriſts time) have born up for a while, induſtriouſly vilifying the all convincing teſt of miracles: for experience having taught them, that heaven will give no ſupernatural warrant to their pretended miſſion, or Doctrines: and finding the Scriptures dead letter as plyable as a noſe of wax, to conſpire with their private fancyes, againſt any Doctrine, which they have by Cuſtomary invectives, ignorance, intereſt, or education, conceived a preiudice againſt: the errour of this capitall Rule enboldens them without any more a

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doe, to proceed to a peremptory condemnation of all the miracles wrought in that Church, where ſuch doctrines are held: never conſidering, that the diſtinction of real Revelations from pretended ones, is a taske above the power of human witt: and that Gods goodneſs hath favoured our ignorance with miracles, to be a Pilgrims touchſtone, and ſecure Clew of direction.

Without this diſtinctive light truth is noe more obligeing then hereſy, and falſehood: we may chuſe at hazard without guilt, yea and reject Gods word with innocency. It is the evidence of theſe ſupernaturall warrants, which alone renders our diſobedience damnable; and takes away all indifferency: which made our Saviour put the Conviction of miracles, before the crime of diſbeliefe. *John* 15. 24. what excuſe then remaines for thoſe wilfull ſonues of Pride, which doe not onely relinquiſhe the ſole Church in the world, recommended under thoſe broad ſeales: but deliberately liſt themſelves with thoſe ſects which (becauſe God would never vouchſiafe to own them, with that neceſſary ſtamp)

ſtamp) have allwayes bid defyance unto, and laboured to vilify, thoſe his Church and ſpouſes peculiar Characters.

That divine bounty, which planted the firſt ſeeds of his Goſpel by the warrant of thoſe ſupernaturall ſignes; hath in every age ſince, performed the free ingagement of his promiſe; by reaching the ſame infallible ſeales, for a Conviction to the incredulous, as well as a rationall Attractive or compulſion to the pious minded: and this as ofren, as the Roman Church found convenience, or neceſſity, to help on the performance of her great Maſter commiſſion, to preach to all Nations, ſoe to accompliſh thoſe numerous prophecyes of his Churches enlargment *Eſay* 60. *Dan* 2. 44. *Eſa*. 2. 2. *Eſa*. 62. 2. *Eſa*. 49. 23. *Eſa*. 54. 23. *Eſa* 62. 6. *Pſal* 102. 15. 22. *Pſal* 2. 8. *Jer*. 33. 18. 21. *Pſal*. 44. 15. *Mat*. 12. 31. *Mar*: 4. 31. to omit the reſt?

All Records will Conſute him, that denyes the Roman Church that ſingular property, to have been ſince Chriſts and his Apoſtles time, the ſole fulfiller of thoſe

propheceyes, in Converting Nations. And as falſe and iniurious would it be, to affirme, that ſhe was not indued with that powerfull mediation of miracles; by which ſhe ſubdued the infidelity of every Pagan Country, and captivated them to a voluntary ſubmiſſion, to the ſweet yoak of Chriſt and his Church.

The important inſtance of *Englands* Converſion by St. *Auſtin*, affoords us aboundant miracles, for every particular, of our Religion. That it was our preſent Roman faith he brought, is evident in *Bedas* hiſtory, and juſtifyed by *Stapleton* in his *fortreſſe of faith*; as alſo by the Booke cald, *The defence of Catholikes* perſecuted in *England. c.* 4. and largely proved in the *Prudentiall Ballance* 1. *part. ch.* 14, 15. 16. as alſo in the Booke cald, *The three Converſions of England.*

That he confirmed it with true miracles, is teſtifyed by the ſame Reverend *Beed* in his *Hiſtory lib:*1 *.cap.*26: *circa med: & lib:* 2. *c.* 2. 3. as alſoe by St. *Gregorie lib.* 7. *epiſt:* 30. to *Eulogius* Patriarch of *Alexandria: Ethelverd lib.*2 *.c.* 1 *Malmsb. lib.* 1.

Pont.

Pont: Huntington lib: 3. *Weſtmon: an:* 603. and *Capgrave* in the life of St. *Auſtin*, and acknowledged true miracles by Proteſtants themſelves, *Fox Acts and Mon:* Printed *an:* 1576. *p.* 117. 121. 122. and *Holinſhead chron volum* 1. *lib.* 5. *c.* 21. *pages* 102. 192. 108. 109.

The ſame faith thus planted and Confirmed in our Engliſh Nation by St. *Auſtin*, was by Gods providence Communicated, to all other Nations; and recommended to their acceptance, by the ſame miraculous atteſtations, wrought by the Preachers and profeſſours of the Roman Catholike Church: a truth recorded by Proteſtants themſelves: *Johan Pappus epitom Hiſtor: Eccleſiaſt: ca de Converſionibus Gentium, from page* 89. *to* 100. *Item p.* 106. 107.

The Converſion of *Germanie* by *Romiſh* Prieſts, is acknowledged by the *Centuriſts Cent* 8. *c.* 2. *Col.* 20. of the *Vandals Cent.* 9. *c.* 2. *Col.* 15. of the *Bulgarians Sclavonians, Polanders, Danes*, and *Moravians Cent.* 9. *c.* 2. *Col.* 18. of ſundry Kings and Kingdomes *Cent.* 20. *c.* 2. *Col.* 27. of the *Norwegianans*

wegians Cent. 12. and *Oſiander Epitom: hiſt: Eccleſ: Cent.* 9. 10. unto the 15th. beareth witneſs of Roman Prieſts Converting theſe following: the *Dades pag.* 16. and 54. of the *Moravians* in his *pag.* 16. of the *Polonians p.* 36. of the *Sclavonians p.* 16. and 36. of the *Bulgarians p.* 36. of the *Hunnes p.* 37. of the *Normans p.* 72 the *Bohemians p.* 77. the *Swiſſers p.* 21. and 9- of *Norway*, *Livony*, and *Saxony*, *p.* 86. of *Tunes* in *Africa p.* 377. as alſo divers others Nations mentioned by the ſame *Oſiander* to have been Converted by them, in his *pages* 104. 99. 111. 341. 342. and *Cent.* 7. *p.* 73. and 168. and *Cent.* 8. *p.* 48. 112. 121. 127.

Of the Converſion of ſeveral Nations in both *Indies*, and *Africa*, wrought by *Romiſh* Prieſts? *Symon Lythuſ*: another *Proteſtant* beares mention in *Reſponſione altera ad alteram Gretſeri Apologiam p.* 331 ſubſcribed unto alſo by *Whitaker lib. de Eccleſia Cont. Bellarm: p.* 336. *Parkins* in his *Expoſition of the Creed*, *p.* 400. and others. From which obſervations *Napper* found himſelfe obliged to affirm; that the Popes Kingdom hath had

had power over all Christians for 1260. *Napp:* in his *Treatise upon the Revelat: p.* 43.

Nor hath Gods goodnesse only thus miraculously induced all Nations, to welcome his first reveiled truth: (But to render his Churches Adversaryes excuseless) he hath moreover been pleased to bear constant witnesse unto the same, by lending his omnipotent hand, to the pious petitions of his Popish servants in every age; as the *Centuristes* of *Maydeburg* inform us, in every 13th. *Chapter* of 13. several *Centuryes* next after Christ: the Records of which Ages have furnished them with a large Catalogue of Authentick Miracles, done for the most part, in Confirmation of some particulars of the Roman Churches Faith: of which Miracles I will prompt you some brief Instances, reported by *Protestants* themselves in every Age.

First then (besides what I have proved of St. *Austin*) the Miracles wrought by St. *Oswald* and others, are recorded by St. *Bede*, and approved by *Holinshead* in his *Chron: volum* 1. *p.* 115. 170. in the first E-

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dition; which, and many others of the ſeventh Age, are acknowledged by the *Centuriſts* of *Magdeb*: *Cent.* 7. *c.*10. *Col.*533. and *Oſiander epitom. Cent.* 7.

We may read the undoubted Miracles of the eighth, 9th. 10th. and 11th. ages, in the ſame *Proteſtant* Authors, *Oſiander epit. Cent.* 8. *p.* 47. and 92. *Item p.* 24. 25. the *Centuriſts Cent.* 8. *c.* 13. *Cent.* 9. *c.*13. *Oſiander epitom. Cent.*9. *p.* 63. where he mentions ſome, which he ſaith were done in confirmation of the uſe of Images; the veneration of holy Relicks, Invocation of Saints, and Sacrifice of the Maſſe, offered for the living and the dead.

In the tenth Age, we have the Miracles of St. *Dunſtan* Recorded by *Holinſhead Chron: part* 7. *p.* 165. and others in the ſame age, reported by the *Centuriſts Cent.* 10. *c.* 13. and *Oſiander epitom: Cent.* 10. *p.* 125.

In the eleventh Age, we have thoſe done by St. *Anſelme*; *Eadmerus* who writes his life, gives us an account of them: ſo doth *Petrus Damianus* of thoſe wrought by *Odilo* Abot of *Cluney*: and *Oſianaer* inſtanc-

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th others, done in Confirmation of the ıcrifice of Maſſe, and Invocation of Saints, ſiand: *Cent.* 9. 10. 11. *pag.* 213. &c.

Of the infinit Miracles done by *Malachas* ı the twelveth *page*, St. *Bernard* himſelfe ıis intimate friend) is witneſſe: *Bernard ı vita Malachiæ*; whereof ſome as *Holinſhead* tells us) were ſeen and acknowledged by many hundreds of people, *Holinſ: hron: p.* 55. Many alſo were done in this Age by St. *Bernard*, in confutation of the *Henericians* or *Apoſtolici*, who denyed the Real preſence, the Sacrifice of the Maſſe, Purgatory, Prayer to Saints, and for the dead: as *Oſiander Cent.* 12. *p.* 282. 283. and *Catalog: teſtium* Printed *an:* 1597. *tom:* 2. *p.* 561. ſay they did; of which I will here recite one: St. *Bernard* Preaching againſt them, for denying theſe Catholick Doctrines, at a Town call'd *Sarlat* in *Toulouſe*: the Sermon done, he bleſſed ſome loaves with the ſign of the Croſſe; ſaying to the people thus: *That ye may know that thoſe tenents of our faith are true; and what thoſe Hereticks would perſwade you falſe: this bread I have bleſſed ſhall cure any Diſeaſe, in*

any person that eateth it. And the event was suitable to his saying, for multitudes were cured therewith, and Gods truth made victorious; thus *Godefridus* (his Schollar) in his *History* of St. *Bernards* life, *lib.* 3. *c.* 5. other miracles done by this great Saint are related by the *Centuriists Cent* 12. *col.* 1634. 1635. 1649. and *Osiander Cent.* 12. *lib.* 4. *c.* 6. *p.* 310. such as moved *Whitaker de Eccleſia. p.* 369. to give him the just Character of a true Saint.

Amongst the Remarkable Miracles of the 13th. Age, we have those signal ones wrought by St. *Dominike* and St. *Francis*, even while they were Preaching against the *Albigenſian* errours, whom Sathan had also seduced to deny those known Doctrines of Gods Church, *viz.* Purgatory, Prayers for the dead, Confession, extreamunction, the Popes Authority, Images, Traditons, &c. Some of these Saints Miracles are recorded by *Mathew Paris*, who lived in their time, and whose *History* is by the *Protestants* themselves esteemed most Authentick, and was reprinted by them at *Tigure*: the 329th. *page* of that Edition, gives

gives us a perfect account of St. *Francis* his Stigmaas the 128th. *page* relates Martyr *Albans* miraculous apparition, to discover the most famous Relickes of Martyr *Amphibalus*; in presence of which, he assures us *pag.* 131. that many grievous diseases were Cured, and Possessed persons delivered; to omit many other famous Miracles that same *History* give a Narrative of.

And now to omit those undoubted Miracles of *Sejathorin* of *Sienna*, St. *Bernardin*: and other holy persons of the 14. Age, some of those of the 15. Age, are admired, reverenced, and published by *Protestants* themselves. Such were the numerous and undenyable Miracles done by St. *Francis Xaverius*, in his Conversion of the *Indies*. And by other Priests of the Roman faith, in the Conversion of *Congo* in *Africa*, and recommended unto Posterity, by these following *Protestant* Anthors: *Halckluit* a Minister in his *Navigations Volum.* 2. *part.* 2. *p.* 88. *Hartwel* of the Kingdom of *Congo lib.* 2. *c.* 3. Ratifyed by Mr. *Pory* in his *Geographical History* of *Africa*, *p.* 410.

These

Theſe hints like *Homers* Contracted *Iliades*, may ſerve my Reader, for a Mapp of that world of wonders, wherewith Gods goodneſſe hath been pleaſed, to Authorize his Sacred truth, and bear up the Churches prerogative againſt all pretending Sects and Impoſtures. 1. From the firſt appearance of his incarnate word, unto this very day: whilſt the Records of each ſeveral Age tranſport even the unbelieving peruſers, with ample repreſentatives of thoſe pious amazements; and convince them of a ne-
' ceſſity, to cry out with *Luther*, Who can
' gainſay the things that God to this day
' worketh miraculouſly, and viſibly, at
' the Monuments of the Saints? *Luther in purgatione quorund: articular:*

Will my Miniſter now give the lye, to all theſe great Maſters of the Reformation; rather then (like a ſober Chriſtian) to acknowledge Gods admirable power, in his Church and Saints? or will he conclude all theſe, to be impoſtures and deluſions, becauſe ſome *Legends* have more zealouſly, then diſcreetly or warrantably (as the Provincial Councel of *Colon: anno* 1536. *Celebrati*,

brati, de officio & vita Clericorum. c. 6. ſaith) increaſed the number? or becauſe the Churches divinely aſſiſted wiſdome hath diſcovered ſome of too Sophiſtical a nature to endure her diſtinguiſhing teſt? Then let him (by the ſame Rule) reject all Scripture, becauſe ſome pretended Bookes have been found Counterfeit: and it may be equally feared, that he will renounce all Hiſtoryes and Naratives of former times; and all Religion to boot? becauſe time hath diſcovered ſome of both kindes, tobe falſe and deluſive.

To which purpoſe, it will be worth his labour to reflect; that it it was not *Proteſtancy*, but the Roman Church her ſelfe, which firſt detected theſe, and all thoſe other failings and errours in her private Subjects, which envy and prejudice lead *Proteſtants* moſt frequently, and unjuſtly, to upbraid this Common mother with. Which Reflection moved the *Turkiſh* Embaſſadour at *Paris* (in whoſe impartial thoughts reaſon enjoyed her empire, unfettered with intereſt or byas) to anſwer the *Hugonot* Miniſters (who laboured to give him

him a Contempt of all the Romiſh Miracles by the then freſh diſcovery of the *Lisbonian* Counterfeit) that if the Roman Church was ſo diligent to find out her own bodyes impoſtors, thoſe ſhe had formerly given her teſt unto, were aſſuredly real Miracles. Thus *Michael* Lord *Mountaigne* in his *Eſſayes*.

Or dare he venter upon that prophaneneſſe, to ſay with *Oſiander* and ſome other *Proteſtants*, *that all theſe are the Devils deluſions?* for ſhame let Chriſtians defye, the very ſhadow of ſuch blaſphemies; which (if allowed of) would undoubtedly undermine the firſt platform of Chriſtianity; belye all the promiſes of Chriſt, and predictions of his Prophets; fruſtrate the Merits of his paſſion, blot out the belief of Gods Providence and juſtice; and rob Chriſt of his honour; by making him leſſe prudent then the Divil, in Contriving the enlargments of his Kingdom & inheritance. Let *M. S.* then for avoiding this notorious guilt, be pleaſed to learn of St. *Auſtin cont: Epiſt fundament: c.* 4. *&* 5. That Miracles ‘ point out Gods Church. And let him piouſly

piouſly recant that his Conſpiracy with the unbelieving Scribes and Phariſees, who aſcribed to Beelſebub thoſe effects of Omnipotency, *Mat.* 12. 24. *Mar.* 3. 22. and at laſt wiſely profeſſe with heavenly inſtructed *Nicodemus*; *We know thou art a teacher come from God, for noe man could doe thoſe miracles that thou doeſt except God were with him, John.* 3. 2.

And nowit is full time to pay dues to *M.S.* his fifth quodlibet, and laſt inditement againſt the Roman Church: as alſo to lay his unjuſt Imputation of lyes and ſlaunders, at their door who deſerve it. But the Reader will need no orher help to execute that juſtice, then the peruſal of this Reply; which I conceive may ſatisfie him, how many and notorious Calumnyes his ill hewn Copy of reforming invectives, hath aſperſed that true Church with.

In which, though his modiſh Zeal prompted him to Cry Whore firſt, yet our ſmall endeavours I hope, have made it evident, that he did but abuſe his Auditors, and violate the Chair of truth? when he poyſoned their eares and hearts with

with theſe down right ſlaunders, *vizt. That the Roman Church makes Rebellion an artticle of her faith*, p. 41. *that ſhe teacheth treaſons and bloody Crueltyes; that ſhe teacheth that the Pope hath power to depoſe Princes, and to diſpoſe of their Kingdomes*, p. 32. *that he hath power to abſolve Subjects, from their oathes of Allegience to their Princes*, p. 34. *that Kings excommunicated may be lawfully killed*, p. 35. *that ſhe hath Corrupted Scriptures and Fathers, to make them ſpeak for her: that ſhe teacheth Doctrines ſuteable and accommodates them according to mens carnal inclinations*, p. 43. *with a deſign to deſign to deceive the world*, p. 74. *that ſhe propogates her Doctrines with lying Miracles*, &c. To which liſt, we know divers others barren Divines, and Pulpit-cuffers of *M. S.* his temper do add, *That ſhe teacheth to adore a piece of bread; I ſtocks and ſtones: that ſhe forgives ſinnes before they are committed: that ſhe preacheth to the people in an unknown tongue:* with many other groſſe untruths and ſlaunders.

And though I think it a very ſuperfluous taske to reprint new catalogues of thoſe licencious doctrines and perſonal impieties,

pieties, wherewith their firſt Apoſtles have both ſcandalized and infected this laſt Age. Yet is it not in my power, to deny my vote, in juſtification of evident truths: for undoubted records aſſure us, that theſe are ſuch, which *M. S.* his partiality for his Church overpowers him to miſcall ſlaunders. Whenever he will be pleaſed to underprop this *Chapter*, with any proofe of that Character; it will be eaſy to attend him with a whole ſquadron of Authors, to Confute that undertaking; both in relation to the extravagant Doctrines, and practices of the Reformed Church; whereof our former diſcourſe gives a ſmall pattern. But until this impoſſible taske be performed, that part of the Charge he mentions in his 8th. *Chapter*; and all the reſt recommended to poſterity (even by their own Authours, as well as others) may ſtand for a certaine truth, and I take my eaſe.

There is but one ſurviveing paſſage that I know of in his whole Book, that can have face enough, to delude an illiterate reader; (which whether truely cited or no I have

have now noe meanes to assure my selfe) but supposing it real : all that the Bishops of *Bohemia* (alledged in the last *page* but one of his Book) doe affirme is, *That private mens Constructions of the Bible have raised great stormes and differences, and that the doctrines preached by Christians (or the Romishe Church) seeme contrary to those contained* in the Bible : both the parts of which proposition are Most true, whether we speake of the Catholicke or *Protestant* Religion.

He is poorely read in Antiqvity that knoves nor, that the liberty of private interpretation of Scriptures, was the root of all heresies since Christs time : This the Apostle forewarned us of, telling us, *That scripture is not of private interpretation* 2 *Pet.* 1.20. For this we are commanded by our Saviour himselfe, to hear the Church or be accursed *Mat.* 18. 17. It is to this heavenly Oracle St. *Austin* directs us in all hard, and obscure questions : *Cont Cresconium. c.* 33. For this reason the Apostle commands us, to submit to learn faith from those, who are appointed Spirituall Rulers over us *Heb.* 13. and from the denyall of

of which ſubmiſſion aod obedience, St. *Cyprian* tells us, *all Hereſies and Schiſmes ſpring: Cyprian lib.* 1. *Ep.* 3.

In order to the ſecond part, do not *Proteſtants* themſelves believe quite contrary to the Scriptures letter and appearance? whilſt they teach, *that God is a pure Spirit, without hands, eyes, paſſions,* &c. *and that the Devil is a Spirit, and not a beaſt of the field,* contrary to *Geneſis* 2. with many other of this kind.

And is not their practiſe, as evidently incoherent with the Scriptures plain text, when they uſe Strangled meats, contrary to the Apoſtolical Decree, *Acts* 15. 29. in altering Chriſts Ordinance of taking the Communion after Supper, *Mat:* 26. 26. and omitting His command, of waſhing one anothers feet at the ſame time, *John* 13. 14. In altering the form of praying preſcribed by him *Mat:* 6. 8. 9. In omitting the Apoſtles injunction to oynt the Sick, *James* 5. and the primitive Cuſtom of communicating Infants; though our Saviour intimates its neceſſity to ſalvation, *John* 6. 54. in making difference of perſons *James*

2. 9. In keeping Sunday for the Sabbath, *Exod:* 31. *Exod:* 16. *Num:* 15. to omit all thoſe other paſſages brought by the *Ancker of faith*, and D. *Smiths Collatio Doctrinæ Catholicorum* &c. which expreſly contradict *Proteſtancy*, in every particular of their negative faith.

And now, if it may be permitted me to parallel concluſive inferences with a Batchelour of Divinity, and Rector of a City Pariſh. The firſt that occurre to my mind are theſe twin fruites of my labour? *ergo M. S.* hath proved nothing; *ergo* he hath ſlaundered the Roman Church.

But ſeeing *M. S.* his bad Principles bud forth into large ſiſed applications, why may not a better tree bring forth better fruit? beſides, the influence of his example like mutual yawnings, kindles my Zeal, and provokes my endeavours (methinkes) to perſonate a Pulpit-man, and to exhort all of my perſwaſion, to Conſtancy in that Catholick faith, which *M. S.* would delude his Auditors to think *Proteſtants* Poſſeſſed of. *Stand faſt* faith he p. 125. *in that truly Ancient, Catholick & Apoſtolick faith,*

faith which you have received. And I repeat the ſame advice to all ours with the Catholick Church; for Catholick Apoſtolick Faith, is the Golden Ball we all conteſt for: where is the difference then will my Reader ſay? Marrie this; the Cathlick Church adviſeth. to what ſhe can knowingly propoſe to be ſuch, as having been the ſole Viſible Church in every age ſince Chriſt, from whom and his Apoſtles She received that treaſure of true faith; and as carefully preſerved and conveyed it unto us, by her never interrupted Tradition, Preaching and Practice. But the *Proteſtant* Church having never appeared in the world, until this laſt Age, knows nothing of that Sacred Concern, but the bare name; nor that neither, otherwiſe then upon the ſole Credit and Authority of the forementioned Roman Church.

You wrong us, replyes the Ptoteſtant, *we learned it from the written word:* well, but ſtill it was the Roman Church that taught you, that there was ſuch a thing as Gods written word; and directed your ſtareing ignorance even to lye your finger upon it,

amidſt that multitude of Counterfeit writeings, which had uſurped that Sacred title, as I have proved above, *Chap.* 3. And this but one hundred and forty yeares ſince, when you were very obedient Sonnes of her profeſſion.

All this we confeſſe replyes the Proteſtant, *but then* (adds he) *we found that her ſticking ſo cloſe to Traditions, had lead her into Idolatry and Superſtition, contrary to that word of God: whereupon we thought our ſelves obliged, to Click up the Bible, go out of* Babylon, *as it Commanded us; and to ſet up for our ſelves.*

Miſterious men! had She Credit enough to aſſure you of the moſt important fundamentals of Chriſtianity, and yet was not of credit enough to be believed, in expounding his word, and declaring the particulars of Primitive faith, ſetled and put in practice, before that word was writ?

Let us manifeſt this abſurdity a little further, Chriſt (ſaith the Roman Church) was the true Meſſias, founded a Church inſtructed with heavenly Doctrines, confirmed by Miracles, for the ſalvation of all believers

lievers to the worlds end; and the Apoſtles have occaſionally writ divers things, which bear teſtimony to thoſe firſt delivered Doctrines; all which fundamental points, (together with thoſe Divinly inſpired writings) we deliver, and warrant unto you, by vertue of Chriſts injunction, which we have by his promiſed aſſiſtance faithfully performed to all the world, from the time we firſt received them, unto this very day.

We really believe you, and embrace them upon your Authority, anſwer our firſt Reformers, in the 3. *chapter* above.

All the particulars of which Doctrine, (adds the Roman Church) and faith ſoe ſeeled at firſt by Chriſt and his Apoſtles, we have by the ſame aſſiſtance, as alſo by the manifeſt Conveyance of Conſtant Tradition, the dayly Preaching and Practiſing the ſame, in all Chriſtian Countreys inviolably preſerved ever ſince, without adding or diminiſhing.

We believe you not, anſwer the ſame newly ſtarted Reformers, *becauſe the written word Contradicts you.*

Presumptious Pupils! they have scarce peep'd into that Book, since they received it, from the Roman Church; yet dare venture to expound it, contrary to that true sence, of 1500 yeares standing; which She brought them down with it.

But tell us ô ye men of Confidence; is that great Mistresse of Christianity unto whose dictates you even now lent so submissive eares, whilst She Catechised you in the Cardinal Principles of that supernatural knowledg, become so sudddenly Creditlesse, in points of lesse concern.

What new revelation or record (and by whom to be expoundded) can warrant your disbelief, of any proposals made by by, that Church, into whose Authority alone you Puny Separatists are forced to resolve, all you know of Christianity? will will you reject that Churches Authority in particulars of faith, which you own for an authentick proposer, of the main foundation of Christianity, as well as of Scripture, your pretended sole Rule of faith; is not this to belye your own proceedings, and to Rob your selves of all Credit? is not this

to

to deſtroy with one hand, what you build with the other? infine to build without a foundation, and to turn Chriſtianity out of doores as loſt, or at leaſt moſt ſuſpected and uncertain?

THus may we conclude that Catholick faith being that faith, which hath been univerſally Preached and received; as alſo it being Certain, that no faith could be ſoe univerſally propogated but that which deſcended from Chriſt the fountain head, by the publick Channel of an ever viſible Church; it evidently followes, that that faith or Doctrine which can be derived no further then from the private fancyes of a few reforming Scripturiſts, can not be Catholick faith. Which important hint will infallibly point out true faith, to all that weigh it with ſeriouſneſſe, and indifferency; a duty St. *Auguſtine* had no doubt maturely performed, when he made 'this reſolute reſult, ſaying, Shall we 'doubt to ſecure our ſelves in the lap of 'that Church, which hath obtained the 'very height of Authority, by the Confeſſi-

‘ on of all mankind, and the ſucceſſion of
‘ Biſhops in the Apoſtolical See; Here-
‘ ticks in vain barking againſt her; being
‘ Condemned, partly by the Common
‘ Judgment of the people themſelves,
‘ partly by the Authority of Councels,
‘ partly by the Majeſty of Miracles? *Aug:*
‘ *de utilit: Credend: c.* 17.

FINIS.

Divers Errata have paſſed the Preſſe, for want of the Authors preſence, which beg the Learned Readers Pardon, or candid Correction.